The lu

of diuinitie dra-
wen out of the holy scrip
ture very necessary, not
onlye for Curates & yong
students in diuinitie: but
also for al christen men
and women what so
euer age they be
of.

Drawen out of La-
tine into Englyshe by
Robert [illegible]ten.

Anno. 1548.

In this little Tract the Commandments are printed according to the form of the Church of Rome, i.e. the second is omitted, and the tenth divided into two. See sig. B.iii.

EX DONO Bibl. Bodl. FR. DOUCE

I know not how to reconcile this with the declaration that Saints are not to be invoked. Sig. R.i.b.

Uwilliam Turner to the Reader.

After that my scholer sũtime, and seruaunte Robert huttẽ, had traunslated thys boke outs of latyne into Englysshe, he mystrustynge hys owne Judgement to be suffycyent to iudge whether the cõpiler of this boke had in his writting done al thinges accordyng to the veine of holy scripture: offered ỹ boke vnto me that I should examen it wyth the touchestone of the scripture, whyche thynge I haue done as diligentelye as the tyme that I had to spare would suffer me. The boke, I dare saye, is godlye and full of holsome doctrine, and is vert necessary for all studẽtes of diuinitie, for curates,

for yong children and for al them that haue anye rule ouer anye greate houshoulde, ye may haue bokes that shall promise more thē this doeth: but none that intreateth of thys kynde of matter that performeth more then thys doth It hath not so many newe frēch englyshe blossomes as many bokes haue: but better fruyte then thys hath, I thinke ye shal finde either none ỹ writteth of thys argumēt or else very few. This trā latour hath applied hym selfe as much as he cā to find out ỹ moste playn & vsed wordes ỹ be in englād ỹ men of all shyres of Englād maye the more easly perceiue the meanynge of the boke. Some nowe a dayes more sekyng their owne glorye then the profyte of the readers: write so frenche Englishe and so latine that no man except he be both a latine man, a frenche man and also an englyshe

man

man: shal be able to vnderstande their writinge whose example I woulde disswade all men to folowe. For ẏ people if they shoulde haue any profyte by such mennes laboures had nede of two dictionaries euer by thē, one in french and an other in englysh. Whych thyng because it is to tedious, it would plucke back all men from the redynge of suche good and christen bokes as they do translate.

But thys boke is boeth playne in sentence and easy in style and nothynge swarueinge from the comon speache. Therefore reade and examyne it wyth the word of God, & as far as it doeth agree wyth the scripture alow it and no farther

The Table of the pla-
ces contayned in
thys boke.

Of a pastour & his office.
Of the lawe
Of ẏ gospell
Of promises
Of synne
Of Justification
Of good workes
Of repentaunce
Of absolution
Of fayeth
Of God
Of the creation.
Of fre wyll
Of predestination
Of ẏ differēce betwen the olde and newe testament.
Of the abrogation of the lawe
Of the Christiā libertie.
Of counsels
Of reuenginge
Of pouertye
Of chaystiye
Of the church
Of Ecclesiasticall. power.
Of offēsions
Of Sacramentes
Of the Baptising of chylder.
Of the supper of ẏ lord
Of sacrifices
Of the crosse and aduersityes.
Of humilitie
Of humiliacion
Of praier
Of the Lords prayer.
Of ẏ offyce of rulars
Of matrimonie
Of Imitatiō of saintes
Of Buriall
Of the risyge agayne of the dead.
Of the ende of the world
Of euerlastynge lyfe

☞ What is a pastoure of the church?

HE is a personne whych is called Lawfullye, by the authoutye and commaūdemente of God, vnto the Cure of soules of the congregation, whyche is commytted vnto hym: to teache the doctryne of the gospell, vnto it, and minister the sacramentes.

☞ What is the office of a pastoure?

IT is to rule and gouerne fayethfullye the churche whyche is commytted vnto hys charge, wyth the ministringe of the word and sacramentes, and to holde oute and expell false doctrine and offēsions. Of this office commaundeth Paulus. Act. xx. Take hede to youre selfe and the whole flocke, wher in the holi goste hath set you, to fede the churche of God.

☞ What is required in a pastoure that he be apt?

☞ Fyrste of all that he haue vocacion and commaundement. Secondarily that he be ryghtly instituted in the doctrine of the Gospell, and knowe a certayne forme of chrysten doctryne out of the holye scripture, that he maye teache and set forth it purelye sincerlye, and euidentlye. Lyke as Paule commaundeth a bysshoppe to be Ꝺidactum, that is to saye apte to teache, and he commaundeth Timotheus to holde a certayne forme of holsume doctryne.

Thirdly, that in teachynge he gyue credence and wysdome, and knowledge, accordynge vnto the doctryne of Paule to deuide perfectly the doctrine of godlynes.

And that in settynge forth the doctryne he wysely shewe the differences and endes betwene the Gospell and other doctrynes, and learnedly knowe to confirme the articles and sum of ỹ doctryne,

and

and to cõfute falſe opinions and doctrines, whyche be vncleane in compariſon to the worde of God. Alſo, that in gouerning and tullynge of conſciences he gyue all cure and dylygence, that they whyche be ignorannte be inſtytute, that he teache, and delyuer them whyche be doubtfull from errours, that he confirme them whyche be weake and correct and cal backe thē whyche do erre, that he rebuke and chaſtice thē whiche be ſynners and that he comforth them which be affrayde and in aduerſity.

Fourthelye that he rule the people in his liuynge w̄ example of hys fayeth and good workes Lyke as Paulle commaundeth Timothe. Be thou an example to the fayethfull &c. And Peter, Be ye examples vnto the congregation.

¶ What is lawfull vocation.

It

¶ It is when one is admytted vnto the office of a pastour by the authoritie and commaundement of God,

☞ Howe is vocation?

¶ Ther be to kindes of vocation One is immediatly of God. This is properly the maner of chosinge prophetes and Apostles whereof Paule speaketh that he was not called of men nor yet by mē. The other is of God as by gods commaundemente, but yet by men lyke as they were whiche the scripture calleth the sons and disciples of prophetes whyche were instituted and learned of the prophetes to the intente they shoulde be apte to teache. So were Byshoppes & Pastoures of churches ordeyned by ỹ apostles and afterwardes by ministers chosen and ordeyned bi the church. Therfore thys is also a lawefull vocation and very godly, when the seruice

of the word is cõmitted, to one by the authoritye of the churche or of them to whome the church cõmitteth iudgment,

☞ Is it not lawfull to desire the office of a pastour?

☞ I answere: Ther is difference betwene petition or aryng̃e, and ambition. For ambition is plainly forbydden.

☞ What is petition?

¶ It is when one proferreth hys diligence and laboure vnto the churche, but so that fre iudgment be left vnto them which haue knowledge, whether he be apte or no. Therefore he whyche desireth it so, doth not ambitiously couet but signifyeth only hys wyll, that if he be called of the churche, and iudged to be able, he wyll not refuse to take vpon hym the labours and ieoperdyes which be in the office.

Contraye wyse, ambition is whē one thrusteth in hym selfe either

ther by arrogancy, or some other couetousnes or for hys belly only not lokyng for iudgemente, nor wyllynge to be proued. But contẽdeth with money and other subtyl craftes.

But the true petition, whiche is wythout ambicion, is to be prayed. And vertuouse men are to be prouoked vnto it for it hath much goodnes.

Fyrst of al it is expediẽt ỹ ther be many instituted vnto the mynistery, that the vse of it may be in the church.

Secondarily it is expedient that ther be many desirers of the office that the church may know ỹ maners of thẽ whiche are to be chosẽ and may haue choise.

Thirdly therin consisteth the vertue of modestye, that they whyche dooe are the offyce, submytte them selfe vnto the iudgemente of the churche, and be in doubt

doubt of theyr owne existimatiō

Fourthly, that same thynge styrreth vp and sharpeneth dilygence and studye in them whyche wyll be axers of the offyce, that they prepare them selfe with more diligence vnto theyr duitye.

☞ By what testimony can they proue that it is lawfull so to axe the office?

Paule. i. Timothe. iii. sayeth If any man require the office of a bishop he desireth a good worke Also i. Corinth. xiiii. desire spirituall thynges, but rather that ye prophecy.

☞ What is to be propounded vnto hym whych wyl take vpon hand the office of a pastoure?

Fyrst, the dignitie and greatnes of the minystery. For it is so greate an office so to axe the ministery, that no greater an offyce cā be found and also very godly. Therefore Paule doeth greately auaunce and prayse it, and calleth them which teache the Gos-

pell

pel the ministers of god, also godo worckmē, and helpers.

Therefore greate reuerence is dew vnto thys office, and it is cō uenyente to take it vpon hande wyth greate deuoutnesse and diligence.

Secondarily, the wyl and commaundement of God is to be consydered, for God wyll require a rekenynge for the soules, and threateneth horrible payne vnto them whiche dooe not fayethfully theyr dewty, lyke as the scripture doth oft teach Ezech. xxxiii and Christ in the parables of the euell seruaunt. &c.

Thirdly, ẏ promises of reward for god graunteth greate rewardes, vnto them whyche faythfully execute their office susteyne labores, hatred, and peryles for the worde sake as Christe sayeth blessed is that seruaunte, for hys mayster wyll make hym ruler

ouer

ouer all. And Peter, ye shall receyue the incorruptyble crowne of glorye.

☞ What is the summe of christen Doctryne to be taughte in the Churche.

☞ Christe hath moost aptlye shewed that, in the laste Chapyter of Lucas, where he sayeth. Goode preachynge in my name repentaunce & remission of synnes. Therefore the summe of thys offyce in the churche consysteth in thys, that penitence and remission of synnes be taught.

☞ Whiche is the moost briefe partition of the whole scripture.

¶ There be two partes. For it is eithere a doctryne commaundynge what shall be donne, and rebukeyng synne. Or elles it is a doctrine of remission of synnes. And these two partes be called the lawe and the Gospell.

Of

Of the law.

☞ What is the law?

It is, a doctryne commaundynge, howe we ought to vse oure selfe, what we shoulde do, and what leaue vndone.

☞ How many kyndes of lawes be there?

The first diuision: some be goddes lawes & other some mans lawes.

☞ What is gods lawe?

☞ That whiche is instituted of God: and commaundeth not onely of externall actions, but requireth also inwarde motions of the herte, and perfecte obedyence toward God, and condempneth all those which do not obserue it.

☞ What is mans lawe?

☞ Whyche is institute by mans arbitriment, and commaundeth of externall actions and offices.

☞ An other diuision.

☞ Of lawes some be naturall, and some positiue, and thereof be rehersed commonlye three kindes, the lawe of nature. The godlye

lawe

lawe of Moyses, and mans lawe

¶ What is the lawe of nature?

☞ It is the knowledge of goddes lawe, whyche is infixed in mans nature by God whereby he vnderstandeth God to be, that he is the creatoure, and gouernour, good, iust, mercifull to ꝑ righteousse, and a punysher of the vnrighteouse, and that obedyence is dewe vnto hym. Also that felowshipe is to be hadde amonge menne, that parentes ought to be obeied, that men ought to be loued and holpen and no man to be hurte, accordyng vnto thys. Do not vnto other men, that thou woulde not shoulde be done vnto thy selfe.

¶ What is gods lawe?

¶ Thys call we the lawe whiche was gyuen by Moyses.

¶ Howe many kyndes of Moyses lawe be there?

☞ Three. morall, iudiciall, and ceremonial.

☞ What is, moral law?

It is a doctrine whyche commaundeth perfect obedyence towarde God, or of liuing and good workes towarde God, and all men.

☞ Where is the moral lawe set furth?

A briefe and perfecte description of it is conteyned in the ten commaundementes, gyuen by Moises vnto the people of Israel whiche we cal. Decalogum,

☞ What difference is betwene the law of nature and the moral lawe, or the ten commãdementes?

Naturall lawes be Goddes lawes, and the very same, whych be conteyned in the tenne commaundementes, that is to say in the wrytten moral lawe.

☞ Wherefore then was the lawe deliuered vnto Moyses, seynge the lawe of nature was before?

☞ Althoughe that lyghte, and those knoweledges were inkyred in the herte of manne before hys fall in nature not as yet corrupted

ted they were ſure and perfecte, and men coulde ſurelye conſente thereunto but afterwarde, they worre greatly blinded by originall ſynne, and the conſentynge therto is verye weake, ofte tymes ſhaken of wyth doubtynge and almoſte blotted oute. Therefore God dyd gyue the lawe wrytten that goddes lawe renued by the voice of the law of nature ſhould be made more cleare and excellēt, alſo that the word of God ſhould witnes, that thys natural knowledg is the law of God.

How manye naturall lawes be dyſtributed.

The ten commaundementes is the moſte apte ſumme of all naturall lawes, and the ſelfe dyſtribution and declarynge of the lawes of nature. Therfore ther can no diſtributyon be founde more apte, then in expoundynge ordinatly the ten commaundemētes.

☞ Bynd the ten cõmaũdemẽtes al mẽ or nõe

Although Moyses law be abrogated and doeth not bynd the gentils, yet bicause the ten commaundementes be nothyng eles then ỹ reuelation & declaringe of the lawe of nature: therfore ỹ ten cõmaũdemẽts do remaine & bind al mẽ. Not because they were deliuered vnto Moises: but because they be ỹ interpretation & seting forth of the euerlasting wil of god which is the very lawe of nature

☞ What is the partition of the ten commãdementes.

Ther be two tables. The firste conteyneth preceptes of a spirituall lyfe, howe we shoulde behaue oure selfe towarde God, or of those workes, wherewyth we properlye be conuersaunte wyth God. And they discribe the true and proper worshippynge of god.

The seconde conteyneth preceptes of politycke lyueynge among men, how we ought to vse

our

our selfe toward our neighbour.

☞ Rehite the ten commaundementes.

THou shalt haue no straing gods before me.

Thou shalte not take the name of God thy Lorde in vayne.

Remẽber that thou sanctyfye the sabboth daie.

Honour thy father and mother, that thou maye haue longe lyfe vpon the earth,

Thou shalte not kyl.

Thou shalt not cõmitte adultry

Thou shalt not steale.

Thou shalt not speake false wytnes against thy neighbour.

Thou shalt not desire thy neyghbours house.

Thou shalte not desire hys wyfe, his seruaũt his hãdmaid, his ore his asse or any other thing of hys

¶ What do the preceptes commaũde vs.

The firste commaundeth the inwarde worshippe of God, that

is to saye, the true and perfecte feare, the true and perfecte fayth and the perfect loue of god.

The seconde commaundeth the outwarde worshyppe, the vse of the name of god, that is to say inuocacion, thankes gyuynge, preachinge of the word of god and cõfessiõ, these be sacrifices of prayse. The thyrde commaundeth preachinge of the word to be holyly obserued, and ceremonies whiche be gyuen by god to be kepte for the ministers sake, that we giue some tyme to hearynge the worde, and exercising by ceremonies.

The fourth cõmaũdeth obediẽce towarde parentes & officers, and thys precept conteineth excellent vertues, ỹ is to saye dũligence in obeyng, doinge our vocaciõ, modestnes, pitie toward our parẽtes ỹ cõmõ welth & such like vertues

The fyfte commaundeth to [illegible]te no man, it forbydeth desire

of vengeaunce hatred, enuy, and suche lyke affections, and it conteyneth many vertues, that is to say iustice, mekenes, constaunce pacience and clemency.

¶ The syxte alloweth mariage, and commaundeth to absteyne frome whorhuntynge. It conteyneth these vertues chastitye, temperaunce, continence, sobriety and such lyke.

The seuenth defēdeth propriety of goods, and commaundeth to absteine frō other mens goods It conteyneth sparynge, liberality, diligence and such lyke.

The eyght defendeth iudgementes and requireth the truch of couenaūtes and testymonyes.

The nynth and tenthe dooe gyue declaration vnto all the other preceptes, that not onely externall factes are forbydden, but also euel affections & desires and that the cōscience is euer accused

☞ What be the iudiciall or politike lawes of Moyses.

☞ Whyche commaunde of the rites of mariages, of successions of punishynge of offenders and such other politike thynges. Those perteyn not vnto chrysten men vnlesse ther be some of them naturall, as when mariage of alliance and kinfolke is forbidden. For reuerence of bloud oughte to be obserued, amonge all people and at all tymes. For the Cananites were destroied for vnlaufull lustes bycause they maryed theyr kynswomen.

☞ Whiche be ceremoniall lawes

¶ Which commaund of the temple, & rites of sacrifices, which rites and customes dooe separate the Iues from the Gentiles Chrysten men be delyuered from these lawes. Yet God wyll thys that wee vse at certayne tymes the ceremonyes whyche be commaunded vs of God, and come

to

togither vnto the preachynge of the worde, for nothynge is more necessarye then the preachynge of the worde of God.

¶ What is the effecte of goddes lawe, and howe many offices be thereof?

¶ Fyrst, the firste, the lawe doth constreine and plucke downe all menne wyth a certayne perfecte forme of lyuynge. Therefore saith Paulle The law is geuen for the vniust. And agayne. The lawe is a scholemaister vnto Christe. For thys forme of good lyfe ordeyned, and officers, the doctryne of the lawe, punishmente for mannes wretchednes etc.

The seconde, declareth syn accuseth, affraieth & condēneth our conscience whereupon Paule saieth: By the lawe is knowledge of sinne. Also, the lawe worketh wrath. Item. By the lawe is sin excellētly giltye: Item the pricke of death is sinne, but the mygh̄te

of

of synne is the law.

The thyrd teacheth what worꝛkes be acceptable beforꝛe god, and commaundeth certayne worꝛkes, wherein we maye exercise obedience toward god.

Forꝛ although we be free fromꝛ the law in so muche as belongeth to iustification: yet as concernynge our obedience the lawe remayneth. Forꝛ it is necessary ỹ we being iustified by God, obey him.

☞ Maye a man by hys owne powre fulfyll the law of God orꝛ no?

¶ Nothynge lesse. Forꝛ the lawe of god is not satysfyed wyth our externall worꝛkes as the papistes teach, norꝛ yet by the inward endeuour of oure wyll, wout fayth and the holye goost. But Chꝛist is the ende of the lawe, that is to saye wythout Chꝛist the lawe auaileth nothinge.

☞ May a man be iustifyed by the lawe?

¶ No, forꝛ Paule wythdꝛaweth iustification fromꝛe the lawe, in thys

thys corrupted nature. For no man satisfyeth the lawe wyth the powre of nature. Therefore they whyche be not reconcyled wyth fayeth, although they fulfyl certayne workes of the lawe: yet can thei not please god for thei be euer accused of the lawe and they remayne in doubt and desperatiō.

Wherefore then be Moyses lawes gyue seinge they iustify not?

Therefore be they gyuen that the Israelytes should be knowen frō Gentyles, vnto the preaching of Christe. For god woulde segregate and deuid thys people from other nations, that ther shoulde be a certayne kynde of people, wherein Christe shoulde be borne and wherein the promises should be kepte, and that ther should be certayne testimonies of the word of God, therefore was thys people ledde out of Egypte wyth so many greate and wonderfull miracles

racles. Although then the Israelytes dyd not deserue remyssion of sinnes before god for kepynge of these lawes: yet god dyd subiecte them vnto these lawes, as vnto a schole maister as Paulle sayeth. But they dyd obteyne remission of synnes by the truste of the mercy of god promised vnto them for Christes sake whyche was to come, whome the gospell declareth nowe to be come.

¶ Of the Gospel.

¶ What is the Gospel?

IT is the preachynge of repentaunce and remission of sinnes and iustification, whiche naturall reason can not perceyue, but it is godly declared, wherein god promyseth that he wyll forgyue synnes for Christe hys sonnes sake, and pronownceth vs iustifyed, that is to saye acceptable, and gyueth vs the holye goost

and

and euerlastinge lyfe. If we beleue onely, that these do vndoubtedlye chaunce vnto vs for Christes sake.

☞ What difference is betwene the law and the Gospell.

¶ The lawe requireth perfecte obedience the true feare of God, true beleue, it affrayeth oute hertes and consciences, it forgyueth not synnes for nothinge, it pronownceth vs not righteousse vnlesse we fulfyll the lawe. And although it hath promises, yet they require the condicion of the lawe fulfilled, that is to saye. He that doeth these shal lyue in them, Item, do thys and thou shalt lyue.

But the Gospel is the preachinge of repentaunce, conteyninge the promises of the benifites of Christe. It comforteth the hertes which be affraied, it forgiueth sinne for nothinge, and pronounceth vs iustifyed although we do

not

not fulfil the law.

¶ Of promissions

☞ Howe manye promissions of the holye scripture be ther?

TWo, some be added vnto the law and haue the condicion of the lawe, that is to saye they be gyuen for the fulfillyng of the law. Other summe haue not the condicio of the lawe as the cause, that is to saye, they promisse not remission of synnes for fulfilling the lawe, but wyth out our deseruynge for Christes sake as the promyses of the Gospel be.

¶ Whiche was the first promesinge of the Gospell?

¶ When after the fal of Adam, God spake vnto the serpente, I wyl put enmity betwene the and the woman, betwene thy seede and hir seede for hir seede shall breake thy head and thou shalte lye in watche for hys fote steps.

By

By thys promise and comforth Adam is sette vp and knoweth that god is mercyfull vnto hym althoughe he perceyue hym selfe to be vnworthy and vncleane.

Thys promise afterwardes was renued vnto Abraham, then after to Isaac and Jacobbe. Unto thys promise did they beleue, and although they dyd acknowledge them selfe to be vnworthy yet iudged they that god was contented with them for hys mercy sake and ẏ sede whiche was promysed.

Ther be moreouer in the Psalmes and prophetes manye preachinges of Christe, of remission of sinnes, of euerlastig life, which all come vnto this purpose, that they lift vp and confort vs in the contention and striuinge of our conscience, and teache vs to put our trust in god, to, cal truly vpō him and worship hym.

Is not the promise of ẏ gospel vniuersal

Yes

Yes, lyke as the promise of the
gospell is wyth oute youre deser-
uing: euen so is it vniuersal, that
is, it offereth and promiseth vnto
al men reconcilinge For lyke as
the preachynge of repentaunce is
vniuersall: euen so is the prea-
chinge, of remission of synnes v-
niuersall.

Here vpon sayeth Christe John
iii. So hath god loued the worlde
that he gaue hys only sonne, that
al whiche beleue in hym shoulde
not perysshe, So Paule. Rom. xi,
god hath shytte vp al vnder sin.
that he myghte be mercyfull vn-
to all.

But that al doeth not obteyne
the promises of the gospell is for
thys cause, that all dooe not be-
leue. For the gospell althoughe
it promisse wythoute oure deser-
uinges, yet it requireth fayeth
for wyth fayeth muste the pro-
myse be taken, For thys worde
gra-

gratis, doth not exclud faith, but the conditiõ of oure worthynes, & requireth that we maye receyue the promisse, and that can not be but wyth fayth.

☞ What is the worke of the Gospell?

☞ To comforte troubled and doubtful consciences, and to promyse vnto them whyche beleue remissyon of synnes and euerlastynge lyfe.

☞ What is the summe of the Gospell?

He which beleueth and is baptised, shalbe saued. Marce. xvi. Itẽ to beleue that Jesus Christe is the lambe of god, whych taketh awaye the synnes of the worlde, Johñ. i.

Of sinne.

☞ What is sinne?

It is not only a certayne euell dede, but a perpetual vice, that is to saye corruptiõ of nature, strivyng agaynst the lawe of god

☞ Which be the causes of synne?

The wyll of the deuell and the wyll of man, not god. Gene. i. god saw al that he had made and they were all verye good. And Psalm. v. Thou arte not the god whych wylleth iniquitye Christ calleth the deuell the father of lienge. And Rome. v. By man entered synne into the worlde, And John. Cõcupiscence of ỹ flesche is not of ỹ father, but of the worlde.

☞ If God be not the cause of synne are the contingentes or changinges to be graunted.

Yes, synne is not necessarily done, wyth absolute necessitie, for our wyl before syn was very fre. But fre wil is the cause ỹ our actiõs do come to passe. For god foreseeth & determineth thinges which shall chaunce. Yet so ỹ he taketh not away the maner of worckyng which is infixed in nature but he determineth the actions euen as they come to pas. God permitteth ỹ ỹ wil of Saule do so, & doth not cõpel it to do other, wise he mar-

keth

heth wher he will repres Saule.

☞ What is contengentes or changinges.

It is wherby thynges created in theyr actiõs subiected vnto ceason, somtyme be chaunged and altered and they fall in such and such actions and chaũces, by the choise whych is by god graunted and the liberty of creation.

☞ How many kyndes of necessity be there.

Two. One is absolution or of cõsequent: as it is necessarie ỹ there be god, it is necessary that god be good, iust tru & wise. And this necessity may be called vnchãgable.

The other is necessitye of consequenty as Ierusalem must be destroied. The kingdome of Israel muste perishe. Thes be not naturallye necessarye, but they be made vnchaũgeable whẽ they be once decreed, as ỹ deade shall liue againe ether because they folowỹ causes whyche go before: as. Ther must be hereses For the deuel en-

uyeth God, & stirreth vp the vngodlye agaynst the gospel, whych obey hym, therefore ther must be hereſyes. Thes be naturally contingentes, for neyther thys beinge conſequente taketh a waye fre wyll.

☞ What is to be iudged of deſtenye.

¶ The dotinges of the Stoll̄s deſteny, is not to be brought into the churche of god, for they haue no truth or effect, but they be verye iugelynges and Sophiſticall fallations, and they annoy godlynes verye muche and good maners, if men iudge ſo as the ſeruaunt of zeno, whyche ſayed that he ought not to be punyſhed, becauſe he was cōpelled to ſynne by the Stoical deſteny.

☞ How many kindes of ſynne be there.

¶ Two, originall and Actuall.

☞ What is originall ſinne.

☞ It is not onely the reputynge of offēce (as papiſts haue taught) whereby for the fall of Adam all

men

men be borne giltye, but it is also corruption of mannes nature, which folowed Adams fal, which causeth, ꝙ he can not geue true obedience to the lawe of God. but hath faulte and concupiscens agaynst the law of god.

Thys same is the sentence of Anselmus diffinityon. Originall synne is lacke or defaut of originall ryghtuousnes whyche ought to be, for he calleth originall ryghtuousnes not onely the reputing and approbation or allowaunce of God, but the verye perfection of nature, and all the powers of man, of vnderstandynge and wyl whereby man myghte performe perfect obedience toward god,

☞ What is the cause of originall synne.

¶ Disobedience or the fall of our firste parentes. For boeth Adam and Eue lost the perfectiō of nature after theyr fall, and so folowed corruption. And afterwarde

dyd they Engender suche chylder as theyr nature, so corrupted was. And so the worlde to come was infected boeth for Adames fall and for their owne corruptiõ

☞ What is the matter of original synne?

☞ The matter or foundatyon of originall synne is corruption of mans nature. But corruption signifieth both the defaut or lacke of gifts of god, and cõcupiscence. Thys call the papistes an intycement or prouocation, when it is in dede horrible corruption and synne, whych ingendereth afterwards vicious motions.

☞ What is the formal cause of original sin?

☞ Goddes reputynge of giltynes or accusation.

☞ What is cõcupiscence?

☞ It is an horrible inordinate motion or violence in all the powers of man agaynst the lawe of God.

☞ Which be the effectes of synne?

☞ Effectes be the punishment of

of sinne. But ther be. iii. degrees. The first punishmente is the very corruption of nature, whereof we haue spoken, that is to saye concupiscence, whych afterwardes engendereth all actuall synnes, wherefore they be also motions of the corruption of nature.

The seconde punyshemente is deathe and all wrechednes of mankinde.

The thyrd is tirranny of the deuell, to whome mannes nature is subiected whyche laboureth boeth to destroye men wyth bodely eueles, and prouoketh them to all kynde of synne, to Idola trye the despite of God, heresyes: vniust manssaughter, curssed lustes, and other mischiefe.

¶ Remayneth not original synne in holy mē? Or how is original syn forgeuē in baptisme?

¶ When it is sayd that original sinne is forgiuen in the sacramēt of Baptysme, it muste not be

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so vnderstanded, that no vicious thyng remayneth after baptisme whyche is worthy damnacyon. But so is to be vnderstãded, that in baptisme the giltines is forgyuen, that is to say it is not reputed for synne, although corruption or concupiscence remayne as yet in nature, whych remayneth also in holy men, and is a thynge by it owne nature worthy damnation, but it is not reputed or ascribed for Christes sake, when we receyue hym wyth fayth. Therfore the formality of synne, that is to say the reputyng or accusation of it is taken awaye in baptisme, in thẽ whych be sãctifyed, but the naturall cause, that is the very affection an corruption of nature, remayneth as yet in nature, and yet when the holy goste is gyuen vnto them whyche haue fayeth they conceyue newe and godly motions, whereby the

euel

euel is somthynge mitygate.

After the same maner teacheth vs Saynte Austen, of the remission of originall synne in baptysme, when he sayeth. Synne is forgyuen, not to the intente that it shal remaine no more, but that it shal not be ascribed or laied vnto our charge. Item. Synne passeth awaye as concernyng accusation, but it remayneth in acte.

☞ Wherefore remaineth punishement, that is to saye bodely death and other miseries seinge synne is forgyuen.

¶ Because syn or corruption remayneth in nature, therefore remayneth death also as it is sayed Rom. viii. The body is mortifyed for synne, that is to saye, beynge presente and remaynynge as yet in nature. For thys corruption must vtterli be abolyshed, that afterwarde we maye be clothed wyth a new and perfecte nature. But the corruptyon of thys nature can not be abolished and put

awaye

awaye but by death.

What is actual synne?

It is euerye motion, euerye thought, euerye worde and dede, againste the lawe of GOD, and wythoute doubte, what so euer is done without fayth.

Or more briefelye. Actuall synne is the fruites of nature corrupted, lyke as euell motyons bee, thoughtes, wordes and deades done agaynst gods lawe. But we muste intertayne boeth the persone and the worcke together, for although the vngodlye haue honest workes, yet neuertheles because the persons be vicious the workes be not acceptable to god.

What maketh the persone vicious?

Infydelity, to doubte of God, to lacke feare and truste in God. For although Pomponius and Cicero where excellente men, I put the case that they had a certayne

tain knowledg of the law that is to say, that God is righteouse & good. &c. Yet they do not know ye Gospell that God remytteth syn wythout ourr deseruinges. And therefore in greate aduersytyes & troubles they iudge their selfe to be reiected of God. Wherefore seynge they haue euell effections inwardelye, theire externall actes be so polluted, accordynge vnto thys of Paulle, what so euer is not of fayeth it is synne. Romaynes. xiiii. The stoutnes of mynde in Achilles was an excellēt vertue and the verye gyfte of God but it is by chaūce viciouse, that is to saye, by the personne wyche is euel wyche doubteth whether God haue respect of men or no. Also he lacketh the feare & trust of God.

☞ What Maketh the personne acceptable vnto God?

Fayeth. For if fayeth be

be ioyned wyth vertuous liuyng and good workes, ꝑ person is acceptable vnto God.

☞ How many kindes of affections be in the nature of man?

¶ Two, some do playnelye resiste the lawe of God, to desire the gooddes or the wyfe of an other man, to be sorye that other men haue the benifites of God, to dystruste in god, to hate God, to desire prayse whiche is not dewe, to exalt ones selfe aboue other men to be angry with the iudgemente of god. These mocions be properly the frutt of originall syn. And they be manifestely euell vicious and to be reiected oute of mannes nature.

¶ There be other affections whych do not resyste the lawe of god, as for a mā to loue his wyfe his chyldren, and frendes. Also to be angry wyth vices. If anye mā go about to take these affecti

ons

ons frō nature, he destroyeth mo-
tyon and lyfe. And although they
be defyled also by originall synne
yet of them selfe they be not euell
or vicyouse, but they must be ke-
ped in nature, and we muste la-
boure to make them more pure
and cleane.

☞ Howe be sinnes knowen.

By the preachynge of the law
Rom. vii. By the lawe is synne
knowen. For I should not know
that cōcupiscence were sin vnles
the lawe sayed. Thou shalte not
carnally desire.

☞ What iudgest thou of mortal synne and
venyall synne?

Mortall sinne, that is to saye
whiche is worthy death euerlast-
ynge, is not onlye a certayne ac-
tion but it is the euell whyche is
infired in nature, whyche is cal-
led originall synne. Thys motion
condempneth the vnbeleuynge
and vngodlye accordynge vnto
thys sayyng. John. iii. He that be-

leueth

leueth not he is alredi iuged. But thys affection is forgyuen them whyche receyue remission of synnes by fayth, according vnto that Rom. viii. No condempnation is now vnto the, which be in christ.

☞ From whence come veniall sinnes then?

The originall synne is not idle but it engendereth vicyouse desires and lustes, euen in holy men accordynge vnto thys sayeinge, The flesshe lusteth agaynste the spirite. But because suche affections be forgyuen them whyche be godly, they be made veniall.

For the godlye doeth not allowe those affections, but doeth resyste them. Therefore becaus fayeth is in them whyche dooe resyste, yet be they pronownced ryghtuouse neuer the lesse.

☞ What is mortall synne?

☞ It is a kynde of actyon, whych is suche, that they whyche do cōmit it, fall from the grace of

god

God, & be no more reputed righ-
teouſſe, and be condempned vn-
leſſe they do amende. Theſe acti-
ons be called mortal, ſynnes, for
an example. To allowe or do anie
thynge agaynſte cõſcience ỹ is to
ſay vngodlt opiniõs, miſbeleuing
not to reſiſt vicioule affections,
alſo to cõmit bodily ſyn agaynſte
the cõmaũdemẽt of god. Of thys
ſpeaketh Paul. i. Cor. vi. Neither
whoremũger, nor Idolater, nor
adulterers, nor the effeminat, nor
buggers, nor theues, nor ỹ deſait-
full, nor drunkardes, nor ſlaun-
derers, nor robberes, nor rauiſ-
hers, ſhal poſſeſſe the kyngdome
of God. So. Epheſe. v. & Gala. v.

The workes of the fleſhe be opẽ,
adulterie, whore huntynge, vn-
cleanlynes, vncleanes of liuinge,
Idolatry, impoiſoning or ſorcery
hatred, chidiges, & brauilinges, de-
ſire of glori, ſtrife ſectes, enui mur
der, drũckines vnmeſurable eatig

and

and drinkyng, wherof I shew vn to you, that they whiche do committe suche shall not possesse the kyngdome of god.

☞ What thynkest thou of the diuision of actual synnes whyche olde writers vsed, that is, inwarde actual synne, and outwarde?

¶ This diuisyō is not so ieopardouse, If thou saye, some actual synnes be inwarde, lyke, as affectyōs and thoughtes be, whych maye be called venyall in them whyche resyste wyth fayeth, and therefore be as yet reputed iuste, Some be outwarde, as euell doinges and sayeinges wherin they whyche falle be destitute of grace nor be no more reputed iust.

Yet shalte thou knowe that as well inwarde as outwarde synnes be mortall in them whyche lacke fayeth, nor dooe not resiste suche euel motyons. For because they lacke fayth they haue no remission of synnes. Therfore in such can no veniall synnes be.

What

☞ What sayest thou of the synnes of omission and wylful ignoraunce?

☞ They be also mortall synnes. For thys same wylfull ignoraũce is agaynst conscience, as if a man wil not knowe the gospell, or wyl not perceiue his dewtye, or doeth it negligently. Such be the faultes of manye men nowe a dayes whych dispyse to here and knowe the gospell, although they knowe that this is commaunded of god: heare hym. Suche lyke was the ignoraunce of the Iewes, whiche dyd persecute Christe Euen so is the Idolatrye of the Gentyles, deadly synne.

☞ What is to be required in them which be conuerted?

☞ That they maye repaire to haue a cleare conscience, and thei beinge sory for their sinnes, shall not contynewe in them, whyche they iudg in them selfe to haue cõmitted agaynst the wyl of God. As it is writtẽ: I wyl not ỹ death

of a sinner, but rather that he be conuerted. And againe: if I shall saye vnto the vngodly thou shalt dye, and if it shal repente hym of his sinnes, and if he do iudgemēt and iustice, he shall liue. And yet let thē knowe in the meane tyme the saied obedience, whiche they perfourme, not to be perfect. And therfore in the iudgemente of god let them not trust in the dignitie or worthines of their workes, but let theim beleue the person to be accepted for Christes sake. Then let thē obserue this which Paul saith. Make not sorye the holye spirite of God, wherwyth we bee marked vnto the daye of redemption, that is let vs not cast away the benifite of Christe, and so perishe.

Of Grace.

¶ What signifyeth thys worde Gratia?

Thys

THis word gratia in scriptures, & especially in Paull whē he disputeth of iustyfication: signifyeth not a quality or state which is poured into the soule (as the Papistes do teach of gratia, and abuse the worde for charitie or loue whyche is in vs) But it muste be taken incomparyng wyth an other, and it signyfyeth the vndeserued receyuynge into fauoure or reconsiliation of God towarde vs.

What is Gratia then?

Gratia properly is remissiō of synnes, and reconcilyng or reputyng of righteousnes, or acceptacion or allowaunce of the person, whych is by mercye for Chystes sake, vndeserued, with the whych allowaunce the gyfte of the holye goste is conioyned, whereby oure hertes in repentaunce bee lyfted vp wyth fayth and receyue comforth, wherby newe motions are

created and agreable vnto the lawe of god.

☞ Howe shall thys be vnderstanded, when it is sayed we be iustifyed by grace?

☞ It must not be vnderstanded as the papistes do Imagine, that it shoulde signyfy ỹ we purchase remissiõ of synnes or be iustifyed for anye state or qualitye whyche is in vs, that is to saye, for oure loue or newe obedyence, for that is the verye waye to oppresse the doctrye of fayeth, and to take awaye Christe our mediator. But it must be so vnderstanded, that we obtayne remissyon of synnes or rekeninge to be iustifyed, when god accepteth vs without any of our deseruinges bi his mercy, for an other thynge whyche is wout vs. ỹ is to saye for Christes sake. And yet is it to be knowen that the giuyng of the holy gost is conioyned w̃ remissiõ of sins, ỹ is to saye when we be lyfted vp wyth fayeth, whyche maketh in vs the per-

perfourmed obedience.

Therfore in, the stryuynge of our conscience, when it seketh for remissiō of sinnes, & disputeth of ỹ will of god toward it, we ought not to haue respect vnto our qualities, or our owne worthines, but we muste beholde the promisse of Christe, accordig vnto ỹ shal we iudge of the wyll of god towarde vs & we shall receyue the self mediator by fayeth. Thys done, the holye goste is giuen, which bringeth cōforte & taketh effect, that new motiōs be created. Therfore both these sētences must be hold, both ỹ newe motiōs ought to be made in vs bi ỹ holigost, and that oure conscience neuer the lesse oughte to haue respecte without our selfe to be iustified bi him, ỹ is to say, that we haue remission of synnes, and be accepted vnto euerlastynge lyfe.

☞ Whiche be the causes of grace?

☞ The efficient cause is the will of God, which would that Christ shoulde be a sacrifice for vs, & for his sake to be mercifull vnto vs.

Therefore onlye the merite of Christe is ỹ cause, for the whiche grace is gyuen.

☞ How we chaunceth grace vnto vs.

☞ The instrumẽt all cause is the preachyng of the gospell and mynistringe of the sacramentes. For god wyl be effectual by hys word if so be we receyue it in fayth.

For our wyl muste come therto also which mai receiue the word. For he wyl not take effecte in thẽ which do resyst, and in thẽ whych obteyne not grace in heareynge the worde, the cause is their owne wyl whych resysteth the word.

So then obteyne we grace, when by the worde or promysse declared and set forth in the gospell oure hertes conceyue comforth, and ouercome feare, and lyfte

lyfte vp theym selfe wyth fayeth vndoubtedly iudgyng that they haue remission of synnes, and are accounted to bee iustifyed, accordinge vnto the promisse, for Christes sake.

Therefore sayeth Paule Galath. iii. that we shoulde take the promission in spirite by fayeth, that is, when we affraied for the iudgemente of God, doe lyfte vp oure selfe with fayth, whiche leaneth vpon the promesse of Christ.

Here are fantastical and mad spirites to be condempned, as the Anabaptistes, whyche looke to be lightened by the holy goost without the worde of God. Also they whyche do imagyne the holy gost to rune before the word, and whē they perceyue that they haue those new lightninges they faine that they wil beleue.

Also disputatiōs of predestination are to be casten awaye here.

For

For lyke as the doctrine of repen
tãce which rebuketh sin, is vni-
uersal, & ther is an vniuersal com
maundement of Christ: euen so is
the promysse of the Gospell vni-
uersal, commaũding that we shal
all beleue in him and that we shal
iudge this to be the euerlastynge
and vnchãgeable wil of god, that
for Christes sake al these thynges
are vndoubtedly graunted vnto
vs which the gospel promiseth.

☞ Haue we then merit in reconciliation?

☜ We haue no merite whereby
we cã obteyne grace ỹ is remissiõ
of synnes, & reputacion of righte-
ousnes but it is the vndeserued
reward, as Paul sayeth, it is the
gyft of god, not of you lest any mã
should glory. Also. Ro. vi. The gift
of god is euerlastyng lyfe.

Wherfore thys meane is takẽ a-
way in reconciliatiõ, not because
we should do nothing & be idle, but
because ỹ promis is a reward, to

the

the intente it maye be certayne that is to saye, not hauing ought of ẏ conditiõ of oure worthines, & yet we in the meane season muste receyue & not reiecte, the promisse

☞ Which be the effectes of grace?

☞ The effectes be motions of the holy goste, which be when we receyue, the Gospell. And the firste and princypall effecte is fayeth, whereby wee lyfte vp oure selfe and iudge God to be mercyefull vnto vs for Christes sake.

This motiõ is called a reuiuing, for wythe fayeth, the threateninges and feares of synne and death be ouercome. And thys trust is deliueraunce from synne and euerlastynge death and the verye begynnynge of euerlastynge lyfe.

Then after folowe other motions ẏ is to saye, a newe obedyence toward god, inuocatiõ, feare, loue paciẽce & other vertues. Ther be

al

also other effectes of grace, the helpe of god against the deuyll and death, comforte in aduersities. Also delyuerance from the lawe.

The laste effecte is, which folowyth the finall cause. Renewing of hole nature & euerlasting lyfe.

☞ By what meanes doth grace deliuer vs from syn and death, seinge syn remayneth as yet infixed in our flesh, and also bodely death?

☞ I answere. Although in this life the flesshe abideth as yet vicious, yet this presente infirmitye is not imputed vnto them which beleue, although thys euel by it owne nature is synne, or a thyng whyche deserueth dampnatyon, moreouer, newe motyons and a newe lyfe is begune in vs, which shal be made perfecte, when thys flesshe mortified shal be renewed.

And so grace deliuereth from synne after two sortes. For it is remission of synnes whyche bee past, and forgyuenes, or not reputynge

tynge of the presente euell which is in vs & remayneth infixed in our flesshe.

Secondarily we be delyuered from death. For nowe is euerlastynge death taken awaye to the which beleue.

Then remaineth as yet bodilye deathe and other aduerlityes in thys lyfe, but yet is death robbed of his darte, and only bodelye death doth remaine, for thys purpose that thys vicyouse and corrupted flesh should be abolyshed. Afterwardes shall thys bodelie deathe bee also abolyshed, and a newe glorified nature shall come after in ỹ resurrection of ỹ dead.

☞ Wherfore maketh Paule difference betwen Grace and the rewarde.

Paule calleth grace remission of sinnes, or reconcilynge, or the vndeserued acceptinge for Christes sake.

He calleth the rewarde the gy-

uing

uing of the holy goost, and euer-
lastinge life. Therfore thys word
reward, signifieth ỹ very effectes
of grace whereof I haue spoken.

But although these two be so
cõioyned, yet Paule lernedly ma
keth difference betwene them for
a necessari cause.

And thys is the maner of dy-
fference as is aboue sayed. For
although it be necessarye that
new spiritual motiõs be begunne
in vs, yet oure conscience is stry-
uynge, and before the iudgement
of god, must not haue respecte to
the remuinge of it whych is done
by the holy goost, nor yet to seke
if it haue vertues inowe or no,
whether it beleue & loue inough.
For so can it neuer be certified of
remission of synnes, but it muste
playnely behold ỹ promisse of the
gospel, & iudge ỹ it hath vndoub-
tedly remission of synnes vndeser
ued for Christes sake not for any

dig

dignity or vertues which it hath.

What signifyeth the spirite of grace and prayer in the prophet zacharie?

Zacharias Chapt. xii. hath most pleasātly described ỹ bentfytes of the new testament in these wordes

I wyl poure out vpō the house of Dauyds the spirite of grace and prayers, He calleth the spirite of grace, whereby we knowe that God is mercyful vnto vs, & forgyueth oure synnes. The spirite of prayers conteyneth all inwarde worshyp, inuocation and all exercisynges of fayeth whiche the holye goste performeth, after we haue receyued comfort and beleue that we haue remissyon of sinnes for Christes sake.

Of Justification.

What signifye these two wordes, to be iustifyed and iustification?

TO be iustifyed signifyeth properly in the hebrue phrases to bee quyte from

from sinne and to be pronounted iuste that is to say, acceptable, as if thou woulde saye, he is absolued and reconciled or receiued into fauour. So sayth Paul Rom. iiii. To hym whyche beleueth in hym whyche iustifyeth the vngodlye, that is to saye delyuereth and pronounceth ryghtuouse.
Cue so Justificatiō signifieth the reconcilyng or acceptation of god. For although it be necessary that newe motions be in them whych be reconciled, yet iustifycatiō must not be vnderstanded in thys proposition, we be iustifyed by fayth, of the diuicyon of qualityes or newe vertues. But it muste be vnderstanded in referrynge to an other thynge that is to saye the wyll of God acceptynge and allowynge vs, euen wyth the remission of synnes and pacifynge of conscience. So also this worde Justus signifyeth in comparison

of

or an other, not one hauyng new qualities, but one reconciled or accepted, hauing remissiō of synnes

☞ What doeth iustification conteyne?

It conteyneth thre membres remission of sinnes, acceptation vnto euerlastynge lyfe and giuyng of the holy goost. Although the reste be contayned in remission of synnes, yet for the cause of teachinge it is expediente to discerne these thre that we maye perceiue all thes to be gyuen vnto vs not for our worthines, but onelye by mercy for Christe. And not to be Imagined, that although wee obtayne remissyon of synnes by mercy: yet after that we be iustifyed by oure owne qualityes or vertues.

☞ How is iustification?

It is sayed aboue, in the gospel thes two to be taught repentaunce and remission of sinnes in my name. Therefore we must beginne

gyme wyth the same preachyng whyche rebuketh synne and setteth forth the benifites of Christ.

Therefore thys is the waye of iustification. Contrition is necessarye, whyche maye esteme that God is angrye wyth synne, and maye ernestlye be sorye for it. In suche feares, the conscience muste be lyfted vp wyth fayeth, whyche taketh the promisse of the gospell of Christe, and accordynge vnto it determyneth oure synnes to be forgyuen vs, and that we be reputed iust and inheriters of euerlastynge lyfe for Christes sake by hys mercye, of oure parte vndeserued.

When we be so comforted in repentaunce or contrition we be iuste or acceptable vnto god, that is to saye, we haue remission of synnes, and acceptatyon vnto euerlastynge lyfe, not for our dygnitye but for Christe, whom ne-

uer

uer the lesse we muste receyue wt
fayeth. And whē we take cōforth
after thys sorte, we receyue also
vndoubtedly the holy gost whiche
stirreth vp our hertes, that they
begyn to haue newe motions, as
feare of God, faith, loue. &c.

Whiche be the causes of iustification.

¶ The fyrst & principal is the ho
ly gooste, hereunto is an other to
be ioyned, that is to saye ẏ worde
whereby the holy gost doth moue
and it taketh effect.

Thyrdly our wyll when it is
moued of ẏ holy gost by the word
it ought not to resist, but to con-
sent and receyue the word. accor-
dinge vnto thys, if ye wyll heare
his voice harden not your hertes

Doth not our wyll somthinge?

¶ When we saye men to be iu-
stifyed not for their deseruinges,
& the merit is wythdrawen from
workes, that muste not be so ta-
ken, as our wyl shuld do nothing

at all, and be as a verye stone or Image. But seynge we muste begyn of the worde, as I haue sayed, mannes wyll doth certaynelye somthyng. It, moued of the holye goste, agreeth or consēteth and receyueth the worde and doeth susteyne or vpholde it selfe therewyth, for it ought not to caste away or refyst ȳ word. Also it muste esteme that christ doth vnfaynedly keepe hys promyses, that is to saye, that he wyl gyue vnto them whyche beleue, the holye gooste, that he wyll take effecte by hys worde,

☞ What is the meanynge of thys sayenge, we be iustifyed by faithe

¶ Thys sentence is dyuerslye depraued. Some do expounde it, wyth fayeth, that is to say, wyth the whole doctryne of religyon, or wyth obseruinge of Christen profession, or obedyence of al vertues

These doe playnelye deprаue

the

the worde sayeth, and calle it a knowledge or profession of doctryne, and they speake nothynge of Christe, nothynge of truste, whych lyfteth vp and comforteth consciences. And they sticke only in the doctryne of the lawe.

Other some, all thoughe they be somethynge wyser, and graūt that by the worde. Fides, not onely the knowledge of the hystorye is signyfyed, but also truste: yet do they imagyne a Synecdoch to be in thys worde (we be iustyfyed by fayeth) because it is the mooste excellent vertue, and begynneth godlynes, therefore maye iustyficatyon be attrybuted vnto it yet not so, that other vertues should be excluded frome iustyfycation, that is to say, loue et c.

But these do also erre frome the sentence of Paul and do leane to muche vpon theyr owne qual-

lities, they thinke ỹ they be iustifyed for the dignitye of ỹ or other vertues which must be in holi me

But the true interpretatyon is: we be iustifyed by fayeth, that is to saye, by the truste of mercye for Chꝛistes sake be we iustifyed, or acceptable before God. Therefore this word must be vnderst ãded in a comparynge wyth an other. We be iustified wyth fayth that is wythout oure deseruinge by mercye be we counted ryghtuouse. But thys mercy must be taken wt fayth. Therefore ỹ mind of Paulle is, that we be iustifyed by fayeth, that is to saye not for the dignitie of our qualities or vertues, or for any thing which is in vs, but for an other thinge which is wythout vs that is to saye for Chꝛist be we reputed rightuous.

What doth this worde Gratis excepte

It doeth not, excepte repentaũce or cõtrition ỹ good worꝛkes: but

but it exceptethe condicion of our worthynes, and it attributeth the cause of ỹ benifite (that is to saye of remission of synnes, and giuynge of euerlastyng lyfe) only vnto mercye

Wherfore is it necessary to make this exception

This doctryne is all together to be referred vnto the very contentyon of the conscience before the iudgement of God, nor it can not be vnderstanded, vnlesse the mynd be referred vnto the sayed contention or stryuynge. For in so greate feares oure conscience hath experience, that we cannot set our vertues and merites before the iudgement and wrath of God, nor it can not be quyete, or ouercome doubting and despare, so longe as it seketh it owne vertues and good workes.

Dauid althoughe he had manye excellente vertues and merites

tes, yet cā he not certaynly esteme that he obteyneth remyssyon of synnes for them, but all these vertues be oppressed with one synne.

Therefore to obteyne a quiete conscience and to ouercome feare and desperatyon, he is cōpelled to seke the vndeserued mercy, nor he can not rest before he obteyne the voyce of the gospel ẅ sayeth that hys synne is forgyuen hym wyth out hys deseruinges.

Therfore then is thys sentence to be holden that we be iustifyed wythout deseruyng by mercy for Chrystes sake ẏ the benyfyt may be certayne, and that consciences may haue a sure cōforth and that desperatyon maye be ouer come wyth fayth.

And thys same worde Gratis properly maketh differēce betwen ẏ law & the gospell For ẏ lawe hath also promyses, but it graunteth not remissiō of sinnes for nought but

but it requireth the condityon of oure fulfyllynge the lawe or obedience.

Thys then is the prncypall cause, wherfore it is necessarye to defende thys excepcion, that is to saye, that the promysse maye be certayne.

The seconde cause is that dewe honour be attrybuted vnto chryst that is to saye ꝑ we esteme verely that we haue the benifytes of the gospel for hys sake, & that we may learne to vse hym for our mediator. For they whych hold not this doctryne, do rob Chryst of his dewe honour, nor thei can not take him for theyr mediator.

☞ Shew the testimonies of this exceptyon.

Romay.iii. They be iustifyed freely by thys grace, by redemptiō in Jesu chryst. &c. Itē Ga.iiii. Therfore by fayth frely. et c. Ephe.ii.

Through grace be ye sauued by fayeth, not of your selfe.

For it is the gyfte of God, not by
workes. Galat. ii. knowynge that
a mā is not iustifyed by the wor-
kes of the lawe. but by fayeth in
Jesu Chrift Ad Titum. iii. Not
by the workes of rightuousnes
which we haue done, but by hys
mercy hath he saued vs.

¶ Is not this propolition true, we be iustifyed only by fayth.

¶ I answere: it is true for it is
alone to say we be iustifyed frely
for nothyng, and to saye we be iu-
stifyed by fayth. And the sentence
shal be better vnderstande if it be
changed into a cōparyson to an o
ther. We be iustified, only by mer
cy. For it is so much, only by faith
that is by the truste of mercy on-
ly be we pronounced iust.

But although thys particle,
alone, be not added, yet thys pro-
positiō, we be iustifyed by fayth is
plainly an exception. Because to
saye, wee be iustifyed by fayeth

is

is for the same purpose, that is to saye, because fayth leaneth onelye vpon mercy, not of our dygnytye and it signifyeth trust of mercye onely, and it is sette agaynste the trust or confydence of oure owne dignitye and workes. Therefore it is a contrary saying, to say, we be iustifyed wyth fayth, and then to imagyne that we be iustyfyed for our workes or deserue remyssion of synnes and euerlastynge lyfe.

☞ I argue contrary.

Thou saydest before, that contrition & repentaūce were necessarye. Therfore fayth alone doth not iustify.

I answere thys particle (alone) doeth not excepte repentaunce or contrition nor it is not so to be taken, that fayth alone is in them whych be renewed, and no other vertues. But it excepteth the cōdition of our worthynes and merytes

rites, as the cause of reconciliatio, that is to say that we be reputed iust for none of our workes. And the cause of iustifycatio, that is the price of remission of synnes, doeth not attribute the merite of euerlastynge lyfe, vnto vs: but that repentaunce and beginning of new obedyence be in vs, yet haue wee not therefore remission of synnes

An other argument.

☞ We be iustifyed wyth fayeth

Fayth is a worke.

¶ Therfore be we iustifyed by workes

☞ Here doeth the answere of the not auayle whiche saye, fayeth is the worke of god, because loue also and other vertues be the workes of god, yet are we not iustified by them. The maior is not so to be vnderstanded, we be iustyfyed wyth fayeth, because it is a worke or qualitye in vs, but because it leaneth vpon mercye and receyueth mercy. And thys saying, we

be

be iustifyed wyth fayeth must be vnderstanded by the waye of a comparison, that is to say, by mercye be wee pronounced iuste but it must be receiued wyth faith Although then fayeth be a worke or newe qualitye in vs yet be we not iustified by ꝑ worthines therof, for this fayth is as yet vnperfect, like as other vertues be, but wee be iustifyed by that thynge, wherupon fayth leaneth, and the which fayth receyueth that is to say for Christes sake.

☞ If we be not iustified with good workes.
☞ What nede we then to do good workes?

☞ I answer, The benefite of iustification is wholy atributed to Christe nor it hangeth not of our dignitie, to ꝑ intēt it shuld be certaine. And yet newe obedience is necessary as the effect necessarily folowing. For whē we receiue remissiō of sines by faieth & be reckened iust, a renuing is also created

with

wyth in vs whych is the begyn-
nyng of a new and euerlastynge
lyfe, but the begynninge of ỹ said
newe euerlasting lyfe, is in deede
this saied new obedience. There-
fore this said new obedyēce is ne-
cessary in thē whych be iustifyed.

☞ Iare of Paule nowe conuerted or rene-
wed is Paule iustifited after his conuersion
wyth fayeth only or wyth fayth and workes,
or new obedience also?

¶ I answere. He is iustyfyed
only by fayeth. For although he
haue nowe a newe obedyence,
excellent vertues, yet cā he not
iudge hys persone to be accepted
for those vertues. For he perce-
iueth ỹ the sayed new obediēce be-
gun now in hym doth not satysfy
the law, nor he can not set vp hys
vertues agaynst the iudgment o-
god, like as his self sayth. I know
no euell ỹ I haue done, yet am I
not therfore iustified. Therfore it
is necessari that he iudge ỹ persō
to be acceptable for an other thig
that

that is to saye for Christe. Then after because fayth beginneth vpon mercye, & iudgeth it self, therfore to be accepted before God, it cannot be sayed that we be iustified wyth fayeth and workes together. For it should be a contrary saiyng to put our trust in mercye and in oure owne dignytye also.

¶ Of good Workes

☞ What is to be holden in the doctrine of workes.

i. What workes be requyred.
ii. Howe they be done.
iii. Whether they satisfye the lawe or no.
iiii. How be they acceptable.
v. Of the merite and cause of good workes.

What workes be requyred: and which be Good workes

GOd requireth not only outwarde workes whyche be a certayne ciuile forme of liuyng and carnall iustice, whyche is in hypocrites and vngodlye. For that may mans wyll in a maner performe, wythout the holye goste, and God requireth it also of them

thē which be not sanctifyed. But he requireth also inwarde motyons of the herte that is to saye the feare of God, trust, inuocatiō, loue, pacièce & such lyke, accordig vnto this sētēce, I wyll geue my lawe in theyr hertes. And Christe sayeth vnlesse your righteousnes abound more then the righteousnes of the Scrybes & Pharyses, ye shall not enter into the kyngdome of heauen.

Therefore good workes, be not onely outwarde workes but also inwarde and spiritual motyons. But I cal those onely good workes which be cōmaunded of god & be taught in the ten cōmaūdemētes, Wherefore when inquiry is made of good workes wee muste haue respect vnto ỹ. x. cōmaūdemētes, & it is to be knowen ỹ only they are to be called good workes whych ar taught in the. x. cōmaū

de

demēts. For ther must be a testimo
ny of ẏ word of God, what works
god requyreth, & whych be accep-
table vnto God. But it is not to
be iudged ẏ those works do please
God whyche haue no testymony
of hys word, like as the workes of
tradiciōs, & kindes of worshiping
of our own electiō be, but ẏ scrip-
ture doth rather refuse those wor
kes, & denieth thē to please god as
Christ sayth. Thei worship me in
vayne w̄ mans cōmaūdementes.

Saythe regester of good works cōtained in the ten commaundementes.

Unto the first belongeth repen-
tāce or feare, fayth or trust of mer
cy promised for Christ, & loue, also
obediēce in aduersityes or paciēce
Unto the seconde precepte pertey
neth inuocation thankes giuyng
acknowledgyng of the doctrine, &
preachyng of the worde of God if
thy vocaciō require it. Unto the
iii. belōgeth obseruyng of cōmō ce
remonies whichbe ordened of god

reuerence towarde the mynyste-
ryng of the word.

Unto the fourth, the deutyes perteining toward lyuyuge, obedience toward parentes diligēce in our vocation.

Unto the sixt, Chastitie, faythfulnes in mariage temperaunce and sobernes.

Unto the seuenth iustice in couenauntes and vsynge of oure goods, liberalitye, almesse dedes.

Unto the Eight trueth in al our liuinge to hate dyssemblynge and lyinges.

Unto the nyneth and the tenth belongeth resystyng of concupiscence and euel affections.

☞ The .ii. question.

☞ Howe are good workes done?

☞ Here must thys rule fyrst of al bee obserued ẏ it is impossible to fulfyll the lawe wythout fayeth. For seynge it is not sufficiēt to accomplyshe external workes or the fan-

fantaſy of the lawe, but inwarde motions of the hertes are required. This true obedience can me not accompliſhe without fayeth or wythout the vnderſtandynge of the Goſpel of Chriſt.

But by this rule, wout fayth the law is impoſſible to be vnderſtanded, two wayes. Fyrſte of ſpirituall obedyence, as it is ſayed. For although men fulfil in a maner externall wozkes, yet in the agonye or ſtriuinge of conſcience when their hertes perceyue the wzath & iudgement of God, then doubt thei, they fle God, they diſpaire, they loue not God, they call not vpon hym, therefore they fulfil not true obedience.

Secondarily it is to be vnderſtanded alſo of acception, that is, the ſelfe thyng alſo whyche man doth wythout fayeth, doeth not pleaſe God, becauſe it is not done in the truſt of Chriſt ỹ mediator.

For without Christe nothing can be acceptable. Therefore sayth Christe his selfe: wythout me can ye do nothinge.

Therefore it is necessary that the gospel of Christ be added vnto the doctryne of the lawe, and fayth is necessary for the accomplishinge of the lawe. So then be good workes done, when oure hertes be lifted vp with the Gospel, the holy gost mouing and we also consentinge then is the holye goste receiued also, and newe spirituall motions are begun in vs

Oure hertes after they iudg by fayth that God is mercifull vnto vs for Christes sake, that God taketh care for vs & wil here vs, the acknowledge we God the father and we delyuered frō doubte and desperation, do begin to loue God vnfainedly, to cal vpō him and to put our trust in his helpe against al ieoperdies and periles, we take ad-

aduersities in good worth & fulfil our obedience, for the glory of god we helpe oure neyghbours, we do the duetye of our vocation more diligentlye, and we accomplysthe the exercisyng of godlines, chastity, diligence in repressing our affections and such lyke.

Therefore this is the benifite of the doctrine of the gospel when it teacheth of faith, it learneth how the holye goost shalbe receyued which stirreth vp in vs newe motions, and we vnderstande howe the law is possible as Paul saith, the lawe is stablysshed by fayeth.

¶ The third Question.

Whether new obedience do fulfil the law and be wythout synne or no.

Although new obedience be in the which beleue, as it is sayd, yet is it to be knowē, y sayed obediēce to be vnperfect & not to be wythout syn but that much infirmity and vice doeth remayne as yet, euen in them whyche be santifyed

Wherefore this newe begunne o-
bedience (so muche as pertaineth
vnto it selfe) doth not satisfy the
lawe, nor can not be sette against
the iudgemente of God. For ther
is as yet in holye mẽ cõcupiscence
whiche is by the owne nature
sinne, and deserueth death, nor it
is not idle but engendereth per-
petual vicious affections. There
fore holy men can not iudge or e-
steme them selfe to be iuste and
please God for newe obedience
sake. But they are compelled
to seke mercy, & beleue, that they
please God onli for Christes sake.
So perceiue thei ỹ continual re-
pentaunce is required of them
and that they haue euer nede of
remission of sinnes, like as christe
requireth repentaunce of all men
leste they shoulde be to proude of
the confidence of theyr owne dig-
nitie, when he sayeth. There
is ioye with the angelles for one
sin-

synner whiche doth repentaunce more, thē for nine & ninety iuste.

Therefore the doctryne of oure aduersaries is to be condemned, which sayneth that Sayntes be without sinne, and concupiscence (which they cal an enticemente not to be by it owne nature sin) & they iudge those whyche be renewed to be iustified bi their own obediēce. So take thei Christ vtterly awaye, and blynde the doctrine of the Gospell.

☞ Testimonies, that synne remayneth as yet in sayntes.

1. Iohn i. If we shal saye that we haue no synne, we deceyue oure selfe, and the trueth is not in vs Romay: vii. In my flesshe I serue the law of synne. &c. Rome. v. he hath shitte vp all vnder synne to the entent he myght be mercifull to al Psalme. Cxii. Enter not in to iudgmente wyth thy seruaunt for no man shalbe iustified in thy

sighte. Psalme. Cxxxix. If thou shall observe iniquities O Lord who can continew.

Psalme. xviii. Who vnderstandeth trespases. &c.

Psalme xxxi. Blessed is the man to whom the Lorde hath not imputed synne. Therfore syn might be imputed vnto all men, no not the sayntes, be wythout syn, as it foloweth in the Psalme. For thys shall euerye Saynte praye vnto the in dewe season. Also the sayntes do acknoweledge these synnes when they praie: forgiue vs our sautes &c.

¶ The fourth Questiō.

☞ Seynge that synne remayneth also in Sayntes howe can the newe obedience be acceptable?

☞ Hereof is it specially necessary consciēces to be instructed in the church bi what meanes our new obedience is acceptable, seynge it is vnperfecte & falleth much frō the

the perfection of the lawe: So then is it to be answered.

This new obedience pleaseth not for ỹ owne dignitie or perfection: but for Christe, so also the obedience which foloweth or good workes, although they be defyled wyth sinne, which remayneth as yet in nature yet be they accepted for Christ, & that which is vicious is forgyuen them which beleue for Christ the mediatours sake. So is it to be knowen that as well the persone as the worke is accepted for Christe, and that thys newe obedience, by mercye for hys sake is allowed, & reputed as though the lawe were satisfied, and it is called fulfyllynge of the lawe or righteousnes because we be nowe chyldren and inheriters wyth Christ.

☞ Testimonies that this new obedience is acceptable.

☞ Ro. viii. Nowe is there no

condempnatiõ vnto them whiche walke in Jesus Christ etc.

Also if ye shal mortify the workes of the flesshe wyth the spirite, ye shall lyue.

Gala.v. In Christ neither circumcision is of any valure. But fayeth by loue taketh effect, oure loue then is acceptable, but so that fayeth be knytte wyth it, whyche receyueth before, Christe the mediatour.

Rome.xiii. He whiche in these thynges serueth Christe, he pleaseth God and is allowed of men.

i.Peter.ii. That ye maye offer spiritual sacrifices, acceptable vnto God for Christ.etc,

i.John.iii. Because we kepe hys commaundemẽtes, and dooe these thynges before hym whiche be acceptable.

¶ The fifte Question.

¶ Of the dignitie & causes of good workes?

¶ Thys doctrine doeth greate-

ly

sie adorne and commend ẏ endles greatnes of the mercy of god, whē wee perceyue oure obedyence to please God for Christes sake, and to be reputed for the accomplishinge of the lawe, and to be adorned with greate prayse, and to be called rightuoussenes, worshippe, sacrifices wherewyth God is honoured, also to deserue greate rewardes. Wherefore the dignitye of good workes is not to be dimynished, but rather amplified, that it maye inflame in vs the desyre of wel workynge.

☞ Whiche be the causes then, which should prouoke vs vnto good workes?

¶ Fyue, Necessitye, dignytye the rewardes whyche are promised, exercising of fayeth, and the helpe of the holy gost.

☞ Whiche is the first cause?

¶ The necessitie of good workes

☞ For faith must encrease in vs wyth continuall exercises in inuocation repentaunce and perils

accordyng vnto, this do the worthy frutes of repentaunce. &c.
For fayeth can not consiste wyth an euell conscience, because it is the truste that God is mercyfull vnto vs, an euel conscience iudgeth the contrary. Also they which do repent, but gyue them selfe to vicious lustes and desires do not kepe their fayth. For fayth seketh for remission of synnes, it is not delited wyth syn nor the holy goost doth not remayne in them which giue thē selfe to vicious affectiōs according vnto this. He that worketh sin, is of the deuel. Peter monisheth ȳ same, Endeuoure your selfe sayeth he, that ye make sure your vocation and election.

☞ Which is the seconde cause.

The dignitye of good workes. For although in our great infirmitye we ought not to iudge arrogantly of our selfe yet oure vocation is much to be made of and

although our vertues and good
workes be not pure and cleane i-
nough, yet belōg they vnto ȳ glo
ry of christ. Therfore their digni-
tie is great & that we shal knowe
that they do greatlye please, god
adourneth them wt honorable ti-
tles: for thei be called sacrifices ȳ
is true worshipinges & honours
wherwt god is delited. Christ say-
eth ȳ the father is glorified wyth
oure good workes. Peter sayeth
that we be a holi priesthod, ordei-
ned to offer spirituall sacrifites &
acceptable vnto ȳ father by christ
Moreouer seinge good dedes and
good workes be ȳ giftes of the holy
gost it wer an vnthākful & an vn
godlye herte whiche wouldе not
know ȳ author. Also good workes
be sacramentes ȳ is to saye, tokēs
admonishing vs of ȳ wil of god, &
testifiyng ȳ we haue remission of
sinnes and other godly benifites
according vnto thys.

☞ For geue ye, and ye shalbe forgeuen:

Which

Whiche is the third cause?

Rewardes as well bodely as spirituall, whyche good workes deserue. But although euen in this life rewardes are geuen vnto manye, yet because the church is subiected vnto the crosse, the most speciall and excellent rewardes, shalbe gyuen after thys lyfe lyke as Christe sayeth: youre reward, is plentiouse in heaue. And Paule sayeth, godlines hath promises of thys presente lyfe and of the lyfe to come.

Which is the fourth cause?

Exercisinge of fayth for therfore doeth God adde promises vnto the workes, that we should exercise oure fayeth by suche occasions, we shoulde thinke that therfore we ought to giue almesse, because that duetye pleaseth God, and we shoulde beleue that God will in lyke maner be benificiall and good vnto vs. Lyke as the exam-

exāple of the widowe of Sarepta teacheth, vs. iii. Regum. xvii.

☞ Whiche is the fyfte cause?

☞ That they whiche gooe delygently aboute to do good workes be holpen of the holye gooste and preserued, leste the deuell shoulde drawe and entice them into dain gerousse errours & vngraciousse mischieffes. Therfore ch[illegible] saith. I will not leaue you fat[illegible]rles.

This benifit of god cā no mans mouth prayse inoughe. For the craftes and wyles of the deuel cā no mans wisdome eschewe without the helpe of the holy gost. Therefore let these causes stirre vp and prouoke vs vnto good workes.

☞ But what of euel workes. Do they hurt vs or no?

☞ Yes. Fyrste of all they deserue the wrath of god and euerlasting dampnation.

Secondarely they deforme the gos-

Gospel and the glorye of God as he sayeth. For youre sake is the name of god euell spokē of amōg the gentiles.

Thirdlye they haue presente punishmente, the tiranny of the deuel, which hath the vngodly in his power, and doeth driue thē to al kyndes of errours & mischefe.

Ther followeth also bodely punyshmēte, warre and other wretchednes and miseries.

Moreouer all spirituall exercises be hindered, faith is dead in thē which giue thē selfe vnto vices Finally, that whych is most horrible, sinnes deserue hardening of the hert, & sines be punished with more mischeuous synnes. These causes are diligently to be considered to ỹ entent we should caste out of our hertes fleshly furenes or cōfidēce & that we shuld learne to feare the wrath of God, & stire vp our selfe vnto good workes

☞ Do good workes deserue euerlasting life.

☞ I answere Some although they graũt ỹ good workes do not deserue remissiõ of sins, yet afterwardes they Imagine that good workes deserue ỹ euerlastig life, in thẽ which be renued, but it is not to be iudged ỹ euerlastig life is giuẽ for ỹ cleãnes & dignity of those workes but it is ỹ vndeserued benifit or reward, & it is giuẽ bi mercy for Christes sake. And ỹ cause is ỹ oure obedience is euer as yet vncleane or it pleaseth not for it owne sake but by Christe doth it please. And ther is no man which is so mad or impudẽte, if he serche hys owne conscience, that dare be so bolde as to affirme, that his good dedes be worthy euerlastynge lyfe for them. So sayeth Paul I am nothyng guilty in my cõscience, & yet am I not iustified therefore. If Paul nowe holy and ful of good workes denyeth hym

hym selfe to be Justifyed wyth them, he iudgeth muche lesse that they deserue euerlasting life.

Also Christe sayeth: when ye haue done all which be commaũded you: saye yet ye be vnprofitable seruãtes. Rom. x. He hath shyt vp all vnder syn, that he myghte be mercifull vnto all.

Nor we maye not suffer thys to be mocked wyth the subtyll cauillacyons, whereby they fayne Sinecdochine, ẏ is to say, althoughe good works be not the whole meryte yet be they partely and lesse principall merite. For so shoulde fayth leane vpon that sayed parciall merite, whiche is impossible.

For it is a contrary saiyng to esteme that we receyue euerlastynge lyfe for nothynge by mercye for Christes sake, and then to Imagine that our obedyence deserueth euerlasting life.

And that same partyall (if so be

be ther were any such (yet should it be vtterli shakē of, of vs, in the battell of conscyence, when wee shoulde perceyue oure obedyence not to be suche, as it ought to be. To be shorte none of our merites can besette agaynste the iudgemente of god for the lawe dooeth euer accuse vs and condempne vs of synne. As Paule sayeth. The power of synne is the lawe But thankes be vnto god whych gaue vs the victory by Christ. &c.

Therefore so is it to be iudged althoughe oure obedience be not the merite of euerlasting lyfe, nor we are not saued by it, but for Christes sake wythout our deseruinges, yet it is our deuty, which must necessarily folowe, and it deserueth rewardes boeth bodelye and gostly, which shall be gyuen vs partely in thys lyfe, and partely after this life as Christe sayeth

Gyue and it shalbe gyuen vn-
to you.

☞ Wherefore then is euerlastynge lyfe cal-
led a rewarde, as it is sayed, he shall gyue vn-
to euerye one accordyng vnto hys workes. &c.

I answere: it is a phrase of the
lawe, whiche deserybeth in what
state they shalbe, to whome euer-
lastynge lyfe is gyuen and it say-
eth that euerlastynge lyfe is gy-
uen to them whyche be iustifyed
For when the lawe speaketh of
workes, it meaneth the ryghtu-
ousnes or vnrighteousnes of E-
uerye one. So speaketh the lawe
as thoughe we had fulfylled the
lawe wyth oure obedyence and
were so rekened iustyfyed and it
promyseth euerlastynge lyfe vnto
them whyche be iustifyed.
But in the meane tyme we must
learne in ỹ Gospel, that by fayeth
frely we receyue imputig of rygh
tuousnes for christes sake, & that
euen so as we oure selfe had fulfil

led

led the lawe. Therefore because ryghtuousnes or fulfyllynge of the law is imputed vnto vs: therfore is euerlastynge lyfe promised vnto vs, as iustifyed, not because our obedience is worthy so great a benifite, but because for Christes sake we be now reputed iust: and the rewarde is due vnto vs, not for oure worthynes, but because it is promised vs for Christes sake. And thys rewarde is not the recompence of the due offyce but it is of an vndeserued gyfte or benifytte, and yet not for the obedience whyche is not due, but whych is due, yet in vs it is vnperfecte, and dothe not satysfye the lawe.

Som were wont to speake also in this place, of the differēce of mortall synne and veniall. For because synne remayneth as yet in holy mē it is necessary that dyfference be made betwene synnes,

whiche remayneth as yet in the sanctifyed, and whych maye stand wyth fayeth and good conscience and whyche can not stande wyth fayeth, but be suche, that they whiche do commytte them, falle frō the grace and fauour of God and be no more counted holye, lyke as the adultrye of Dauyd was. But of thys dyfference it is aboue sayed.

¶ Of Repentaunce.

☞ What is repentaunce.

IT is whereby we be mortifyed from syn wyth true cōtrition, and rayse vp oure selues wyth fayeth, to receiue remission of our synnes.

☞ Howe manie thynges be necessary to them whyche do repente.

¶ Two Contrition and fayeth

☞ What is contrition.

¶ It is feare and sorines of conscience whych perceiueth ỹ god is angry with syn, and is sorye that it hath synned. Hereof be manye

testi-

testimonies in the scriptures. Do repentaunce, and beleue the Gospell. Marci. i.

Cutte your hertes. Joell. ii. Where shall the Lorde dwel? In a contryte and humble spirite. Esaye. lvi. Cease to do frowardly. And thys contrytyon muste encrese Unto ỹ we acknowledg not only our outward sinnes, but also our inwarde fylthynes. Wherfore repentaunce is not in hypocrytes whyche be afflycted wyth no sorowe, yet in the meane season stande they in theyr owne conceyte, as thoughe they were cleane from al synne. And Christe doeth ofte moste ernestlye rebuke thys carnall surenes. Unlesse, sayeth he, ye wyll do repentaunce ye shall altogether perishe.

☞ From whence come these sorowes and frates in vs?

☙ By the worde of god whyche rebuketh syn Rom. i. The wrath

of God is declared vpon all vngodlines. And Johñ:xvi. The holy goſt ſhall rebuke the worlde of ſynne. &c.

☞ What then is layeth neceſſarye to them whych do repent?

☞ Yes, for it is the truſte whereby euerye one beleueth that hys ſynnes be forgyuen for Chriſtes ſake vndeſerued. Thys layeth muſte eſteme that the ſinnes be forgyuen the.

Thereof be manye teſtymonies in ſcriptures. Actes. x. vnto him giue al the prophetes witnes that they whyche beleue in hym, ſhall haue remyſſion of theyr ſynnes for hys names ſake. Rom. v. We iuſtifyed by layth haue peace wyth god, that is to ſay, appeaſed and quiet conſciences.

And that ſynnes be forgyuen for nothyng, vnto the the vnworthye, theſe places teſtify. Rom. iii. We iuſtifyed wythoute oure deſer

seruinges bi his grace. Ephes. iii.
Ye be saued by grace, it is the
gyfte of God, not of you. Item.
Rom. v. By him haue we entrāce
vnto the father.

And Psalme. xxxi. I haue
sayed, I wyll acknowledge my
vnryghtuousnesse agaynste my
selfe vnto the Lord, and thou for-
gyuest the vngodlynes of my sin.
Rome. viii. When it was vnpo-
syble vnto the lawe God sente
hys sonne in flesche. &c. Rom. iiii.
Therefore by fayth wythout de-
seruynge &c.

This fayth maketh difference
betwene the contrycion of Peter
and Judas, of Dauid and Saul
The contriction of Peter and
Dauid was profytable, because
it had fayeth. Whereby they did
receyue the mercye promysed and
were conforted. But the contri-
tyō of Judas and Saul auayled

of God is declared vpon all vngodlines. And Johñ:xvi. The holy goost shall rebuke the worlde of synne. &c.

☞ What then is sayeth necessarye to them whych do repent?

☞ Yes, for it is the truste whereby euerye one beleueth that hys synnes be forgyuen for Christes sake vndeserued. Thys sayeth muste esteme that the sinnes be forgyuen the.

Thereof be manye testymonies in scriptures. Actes .x. vnto him giue al the prophetes witnes that they whyche beleue in hym, shall haue remyssion of theyr synnes for hys names sake. Rom. v. We iustifyed by sayth haue peace wyth god, that is to say, appeased and quiet consciences.

And that synnes be forgyuen for nothyng, vnto the the vnworthye, these places testify. Rom. iii. We iustifyed wythoute oure deser

seruinges bi his grace. Ephes.iiii.
Ye be saued by grace, it is the
gyfte of God, not of you. Item.
Rom.v. By him haue we entrāce
vnto the father.

And Psalme.xxxi. I haue
sayed, I wyll acknowledge my
vnryghtuousnesse agaynste my
selfe vnto the Lord, and thou for-
gyuest the vngodlynes of my sin.
Rome.viii. When it was vnpo-
syble vnto the lawe God sente
hys sonne in fleshe. &c. Rom.iiii.
Therefore by fayth wythout de-
seruynge &c.

This fayth maketh difference
betwene the contrycion of Peter
and Judas, of Dauid and Saul
The contricion of Peter and
Dauid was profytable, because
it had fayeth. Whereby they did
receyue the mercye promysed and
were comforted. But the contri-
tyō of Judas and Saul auayled

nothing, because thei did not ioin thys fayeth wyth it. This fayeth also maketh dyfference betwene seruile feare and childelye feare.

☞ Seruile feare

CIs feare wythout fayth.

☞ Childy feare.

Is feare where vnto cometh fayeth which lifteth vp and comforteth the herte amonge suche feares.

☞ But what saye ye of confession and satisfaction.

These be come of an ecclesiasticall ryte of an opē repentaunce For in old tyme they which were accused of open synnes were excommunicate, nor they were not receiued vnlesse they would fyrst make confession, and testyfye before the pastores that thei would amend theyr maners, and vnlesse they dyd axe absolution. After that was satisfaction added, that is to saye, a certayne open chastisynge.

Of

But

But thys custome of confessyon is abrogated longe ago in the greke churche, because a woman so confessyng was defyled in the temple of a certayne deacon. Therefore such custome is not of goddes lawe.

¶ What is the common confession, which is done vnto the preste.

It is a numbrynge of synnes yet not commaunded by goddes law. It is yet expedyet to be kept in the churche, for the cause of absolution and learneynge. For by that occasion the vnlerned maye be heard and more commodiously instructed of the whole doctryne and it is an vncomly thynge that a mā should come vnto the communion beynge nothynge at all serched. But yet it is to be knowen that consciences are not to be loden or ouercharged wyth numberynge of synnes. For they maie wythout that, are counsell and absolution. For thys numbrynge

of

of synnes vnpossible, accordynge vnto thys. Who vnderstandeth hys synnes. &c.

☞ I reason agaynst you.

The iudge doeth not absolue before he knowe the matter. In this confessiō is absolution, therfore the numbring and acknowledging of sines is necessari to be I answere vnto the maior: there is difference betwen Iudicyal power or of iurisdictiō, and the power of ministring the worde. In this confession is onelye power of ministeryng the word.

For the pastor absolueth not as a iudge, but as a minister, hauig no cōmaūdemēt to call for a rekening of other mens sines, but only to giue absolutiō. &c. But ther is besid this an other power of iurisdictiō which is a certain outeward iudgmēt of ỹ church which perteineth onely vnto opē crimes whereby opē siners be excomunicate

cat and they whyche be excõmu-
nicate receiued agayne. &c.

☞ What is Satisfaction?

☞ It is a certayne polityke & out
ward order in ỹ churche instytute
by mans authority, or for an exã-
ple, to affray other frõ syn, or for
to serch ỹ myndes of them whych
did returne vnto ỹ churche, whe-
ther they dyd ernestly repẽt or no
For in olde tyme open synners
were not receiued wythout a cer-
tain open chastisyng, and they cal
led it satisfaction.

☞ How many kindes of Satisfactiõ is ther?

Two The one in tyme past of o-
pẽ repẽtãce, ỹ other of ỹ papistes.

☞ What is Satisfaction of repentaunce?

It is a punyshement, whyche
was appoynted of ỹ pastor, vnto
thẽ which dyd repẽt for their open
sines to proue thẽ if they woulde
ernestly amẽd or no, wherin when
they had exercysed theyr selfe for
the tyme prescribed of the bysshop.
they were admytted agayne vn-
to the Supper of the Lord.

Et

Of this satisfaction were diuerse partes accordynge vnto the condicion or greatenes of the faute, and accordynge vnto theyr synnes, so hadde they theyr rules or canonnes.

☞ What is satisfaction after the papystes.

¶ It is to do certayne workes prescribed to redeme paynes out of purgatorye, or other temporall paines. For the papistes say, that synne is not forgyuen by absolution, but the euerlastyng paine that was due, for the synnes, to be chaunged into temporall payne of purgatorye. Then after saye they, that some of those synnes be forgyuen by the powre of the keyes, and some to be redemed wyth oure satisfactions, that is with thos appointed workes. So then do they teache, that satisfactions deserue remission and to be a recõpence of euerlastyng paines

☞ From whence commeth satisfactyon of the papistes.

In

❧ In old time famouse sinners were not receyued into the churche wythoute open chastysynge for a certayne tyme, thys was called open repentaũce and satisfaction, and it was a certain outwarde and polityke order, instituted by men, not that it was satisfaction before God or that synnes were therefore forgyuen. Afterwardes, that order beynge abolyshed, the worde onlye of satisfaction remayned. Whereupon vnlearned men afterwardes made of a politicke order a spiritu all order, as a thinge necessary for remission of sinnes.

What is to be iudged of remission of payne, and whether the keys can charg one wyth punyshment or take it away or no.

❧ Fyrste of all it is to be knowe that remission as well of synne as punishment is of oure parte the vndeserued benifit of Christ, and that we are deliuered both from sin and euerlastinge death.

Then

☞ Thē is dyfference to be made betwene euerlastynge payne and temporall payne for althoughe remission of euerlastyng payn, be ioined wͭ the remissyō of ẏ syn yet neuerthelesse, holy mē in this lyfe suffer cōmō miseres of mākind, as corporal death and other miseries wherof Paule sayth, the bodye is mortified for sinne. And god somtyme punisheth for certayne sins lyke as dauid suffered punishmēt for hys adultry. But ẏ is not vniuersal, for synnes be forgiuē without the due punyshmēt. Thyrdly The punishmēt whiche god doth ioyne, can no powre of keyes remitte, nor they haue no commandemēt of remittynge or enioining anye suche punishmente.

¶ Fourthlye, it is to be knowen, that suche punishmentes be ofte mytigated, or eles taken altogyther awaye by oure repentaunce. Lyke as many tymes boeth com-

mon

mon and pryuate myseries were mitygated by repentaunce, as Paul sayeth: if we woulde iudge our selfe we shuld not be iudged of the Lorde.

Fiftly, aduersityes of mē be not alwayes punyshmentes for certayne synnes, as the aduersytyes of Job, and other saintes

Also ỹ punishmēt of ỹ Apostles and martyrs but they be synguler worthes of god wherewyth the fayth of holy mē is exercised, and the glorye of God is set furth.

Moreouer vertuouse men must iudge also thys to be the end and purpose of suche paynes and aduersityes, that they be not tokens of the wrath of god, but of goddes good wil, that is to saye, that god wyl them to be exercyses, wherewyth synne maye be abolyshed out of vs, and ỹ spirituall newenes maye growe. For godlye men oughte not to esteme ỹ they

be

be calle awaye of God, as Paule sayeth. We be corrected of the Lorde, leste we shoulde be condemned with this worlde.

Of absolucion

☞ What is absolution?

It is a certificacion of remissyon of synnes, and of the mercye of God toward synners. For so sayeth Christ. Math. xviii. what so euer ye louse vpõ earth, it shalbe louse in heauen. And. John xx. whose synnes ye shall forgyue they shalbe forgiuen.

☞ May a man haue ofter then once remission of synnes?

Yes, when Peter axed Christ howe ofte shall I forgyue my brother? He answered, seuentye tymes seuẽ tymes, & Paul saieth If a man be possessed with any syn, ye that be spirituall correcte him in the spirite of gentilnes. And the churche prayeth daily forgiue vs our faultes.

And

And Chriſte ſayeth Luke. xv. There is Joye amonge the Angeles of god for one ſinner which doeth repent

☞ Doo the Nouatians and Catharines rightly deny, that they which fall after Baptiſme doo not obtayne remiſſyon of ſynnes?

Thoſe heretikes do miſcheuouſly erre. For manye exãples maye be ſhewed both of the olde teſtament and the newe, where they whyche were fallen dyd purches remiſſion of ſinnes and abſolucion of Chriſte and the churche.

For an example by Dauid, manaſſes & Peter. The church of the Galathyãs was fallen, & called againe to repẽtaũce by Paul. And Paule hym ſelfe commaundeth the lecherouſe mã of the Corinthians to be receiued after repentaũce. The Lord ſpeaketh alſo by Ezechiel. xxxiii, I lyue ſayeth the Lord I wyl not the death of a ſynner but rather that he be conuerted and lyue. Here doeth

god make an oth, ỹ cõsciẽces this maye be comforted and lifted vp, when they here not onely the promis, but also that it is established wyth an othe.

☞ But what say ye to the places of the Epistel to the Hebrues. vi. It is impossible ỹ they which be once lightened &c. And. x. the whiche sinne voluntarily &c.

è These places dooe not denye them whiche be fallen to returne vnto grace & the benefit of Christ. For the fyrste place intreateth of ỹ cursed blasphemars & obstinate personnes, whych agaynste their owne conscience do persecute the word of god, and do so sore dispise admonicio and repentaunce, that they supposinge them selfe sure dooe triumphe and dooe greately reioice in the selfe for their wisdome, because they were so bolde as to mocke the worde of God. These can not be renued so long as they continue, and crucifye Christe, and do not obey the gospel

pell. The other place commaundeth to kepe the fauour and benefit of Chriſte, and to be ware that it be not loſte.

For he which loſeth the benefit of Chriſt, is accuſed of iudgement

☞ Is there a ſynne whyche can not be forgyuen

¶ Chriſte Math. xii. maketh diſtinction betwene the ſyn whyche may be forgyuen, and that which cannot be forgyuen.

Who ſo euer ſpeaketh a word agaynſt the ſonne of manne, it ſhalbe forgeuen hym. But he whych ſpeaketh a worde againſt the holye goſte, ſhall not be forgyuen neythere in thys worlde nor in the world to come.

And John ſayeth. He whych knoweth hys brothere to commytte a ſynne, whyche is not deadelye lette hym praye for hym and it ſhall be forgyuen hym.

But ther is a synne vnto death I saie not that anye manne shal praye for it.

☞ Which is syn agaynste the holye goost.

☞ Saynte Austyne vnderstandeth synne agaynst the holy goste eyther in them whiche continually do neuer repent, and whych receyue not the Gospell, or elles desperacion. For these synnes be plainly contrary vnto grace, and doo reiecte it. Other synnes when we flye vnto grace, be forgeuen. Therfore. S. Augustine doeth so interprete the sayenge of Christe, He that speaketh a worde agaynst the holy goste that is to saye, he which finally doeth forsake and cast awaye the worde of grace whyche is preached and confyrmed wyth goddely testimonyes, he committeth syn agaynst the holy goste.

☞ Is not euerye sal, after the truth be once knowen, synne whiche can not be forgyuen?

¶ No. For ther be many exam-

ples

ples, and wytnesses which teach that suche fallynges be forgyuen. And euerye persecution of the Gospell is not to be iudged synne vnforgyueable. Because Manasses, Paull and other persecuted the worde of god yet purchased they forgeuenes. Wherefore both the sentences are to be holden.

Fyrste, that all synnes be forgyuen them, whyche beleue, because the promyse is vniuersall accordyng vnto thys, he hath cōcluded all vnder synne, that he myght be mercyful vnto all. Also 1. John. 1. He is a sacrifice, not only for oure synnes, but for the synnes of the whole world.

Secondarelye thys is also to be holden, that ther is a synne whyche can not be forgiuen, or a synne vnto death. But who committeth that, & cannot be forgiue it is not oure deutye to iudge it

is sufficiēt to iudge of ꝑ whych followeth ꝑ ther is no such sin in the whych come to repētaūce & faithe. And vnforgiuable sin perteineth only vnto thē whyche continewe vnto ꝑ veri end in infidelity & do no repētaūce for thei which do repēt, haue no vnforgiuable sinnes

☞ What is the effecte of repentaunce

The effects & fruits of repētaūce be together newenes of lyfe and maners. For in thē which be receiued into grace, ꝑ righteousnes of good cōsciēce must folow, whereof Jhō sayth do ꝑ worthi workes of repētaūce & of ꝑ necessitie of this newe obediēce haue we entreted.

Of faith

☞ What is saythe

Faith is not onli a knowledg of ꝑ historis of christ but it is ꝑ vnfained trust of ꝑ hert, which cleueth vnto ꝑ promis of ꝑ gospel but specially it signifieth ꝑ trust of merci promised for christ. For although there be many kyndes of pro-

promises & diuers purposes wher about fayth is occupyed, like as ye busines & pereles of diuerse mē be as ye busines of Moises, of Dauid of Paul be diuers yet this is ye pri cipal purpos of faith, & which i al busines is euer ye first & most speci all ye is to say, trust of merci wher wt ye hert iugeth, ye it hath remissi ō of sines, & pleaseth god for christ Thys faith must go before & giue light in euery inuocaciō, & ye hert lifted vp ther wt desireth & loketh for ye help of god in al maner of tē tatiōs. Againe, wout this fayeth or trust of mercye ther is no inuo catiō, nor no ieoperdies can be o uer come For vnles their be such faith in ye hert the mind is oppres led wt doutig & indignatiō agaīst god in ye sore striuīges of ye cōciēce

☞ Howe standeth this faith in our herte?

The holy gost moueth our herts bi ye gospel, which teacheth ye sin is forgeuen vs for christ, which was made an offering for vs. So thē

standeth

standeth this when we heare this promisse, and behold Christe our mediator, we beleue for hys sake that we be forgyuen and acceptable before god, and to be, heard nor we sufferre not thys truste to be shaken of vs. Thys fayeth is the self reuiueing of herte, and ouercommeth feares of sinne and death & it bryngeth a sure comfort it vpholdeth in al perils & it areth & obtaineth things of God.

Proue þ faith signifieth truste of mercy

☞ In thys tyme also certayne learned men do contende, thys worde fayeth to signifye onely the knoweledge of the historye or professiõ of þ Articles, which may be also in the vngodlye, and they denye truste of mercye to be signified by thys worde Fides. Therefore stronge argumentes must be holde, that Fides. in thys proposition signifyeth truste of mercy.

1. Paule confirmeth the promise.

and

and fayth whiche taketh the pro
meſſe. Rome. iiii. when he ſayth
therefore by fauth without deſer-
uynge, that the promes maye be
ſure, for he meaneth that the pro
mes is of none effecte vnleſſe it be
taken wyth fayeth.

Therefore ſeinge fayth is com-
pared vnto the promeſſe as to a
thinge about whiche fayeth doth
exercise hys office, it is neceſſarye
Paule to ſpeake of ſuch a fayeth
whiche is a conſentynge where-
with we conſente and agree vnto
to the promis. But thys fayeth
agreing vnto the promiſſe, is the
very truſte of mercye, not onely
the knoweledge of the hoſtorye
For ſo Galla. iii. ſaith he, that the
promiſſe by fayth maye be gyuen
vnto them whyche beleue. &c.
ii. Rome. v. ſpeaketh he of Abra-
hamme. He doubted not wyth
diſtruſte, but he was confyrmed
in fayth here ſpeaketh he playne-

lye

lye of faith, whych reſiſteth, dou-
ting deſpaire, and recouereth the
promis. For he ſpeaketh manifeſt
ly of ꝑ truſt of the promis. He dyd
not doubte of the promyſe of God
by myſtruſte. .iii. Paul ſpeaketh
of ſuch a fayth, which is not an i-
dle knowledge of the hiſtory: but
which worketh for remiſſiō of ſin-
nes: he attributeth vnto it liue-
ly cauſes, ꝑ is to ſay, ꝑ it cōforteth
our hertes in feares, maketh our
cōſciences quiet, and ouercōmeth
ſyn & death Rom. iiii. We iuſtify-
ed by faith be pacified. Itē Eph.
i. By whō we haue truſte & ente
raūce by fayth. Therefore it is ne
ceſſari ꝑ fayth be taken for ꝑ truſt
whych cōforteth & liſteth vp oure
hertes. Alſo Chriſt, whiche ſaieth
vnto the ſinfull womā, thi faieth
hath made the ſafe, ſpeaketh ſure
ly of ſuch a faith woiche beleueth
& knowledgeth ꝑ hir ſinnes be re-
mitted accoꝛding to the woꝛde of
Chriſt

Christe: Thy synnes be forgiuen the, So also in suche lyke places when he speaketh after the same sort vnto the woman of Cananie and to hir which was affected w the flux of bloud, he vnderstãdeth the trust which did loke for helpe vpõ him, nor it was no idle knowledg of the history. iiii Peter in ỹ Actes saith, our hertes to be purified w fayth to haue remission of synnes and quietnes of conscience. But it is manifest. that our hertes be not clensed w the bare knowledge, whyche is also in the vngodli. Therfor it is necessari, ỹ fayth signifieth here trust, which receiueth merci & remissiõ of sins w, In ỹ sẽtẽces of prayer it is manifest, this word fayth to signifye nothing els but a trust, which beleueth w fauoure as Jacob. i If any mã nede wysdom, let him aske it in fayeth doubtinge nothyng.

So

So sayth Christe also: what so euer ye praienge, do are: beleue ☞ So also in the old testament for ye shall receiue it. &c. this word fides and Credere signifie truste of mercy as. Abraham beleued God &c. Also Josaphat .ii. Paralip. xx. Beleue in god.

☞ What is the meaning of thys sentēce. the ryghteouse shal lyue by hys fayth.

It attributeth vnto faith two thinges that is to say iustificatiō & lyuelines, that is deliuerāce from sin & death It teacheth ỹ by fayth we be iust or accepted vnto god & that by faith we be reuiued and quikned ỹ is that we receiue cōforth wherbi euerlasting death is ouercome, & euerlastyng lyfe is purchessed. Therefore in this sentēce also, it is necessary that faith be not take for the naked knoledg of ỹ history, but for the trūe truste of mercy, which purchesseth remission of synnes. and cōforteth our her-

herces, and deliuereth vs frome feare, and certifyeth vs of euerlastynge lyfe.

☞ What then? Is the knowledge of the hystorye to be wythdrawen from fayth?

No, but it is necessary to beleue al the Artycles of faith. Yet it is not sufficyent to know the hystorye onely, but the hystorye is to be referred vnto the finall cause whyche is the Crede, that is to say, I beleue remission of sinnes For this is the vse of the hystorye. That thou beleue Christ the son of God, therefore to be borne in flesche, to haue suffered, and, risen vp againe, that thou shuldest obtayne remissyon of synnes and euerlastyng lyfe.

☞ What is the profession of the Christen fayth?

There be thre Symboles, Credes or professions of the Artycles of oure fayeth, the common crede of the Apostles, that whyche was made in the counsell at Nicene.

And

And the thyrd of Athanasius.

☞ Reherse the apostles Crede.

i. I beleue in God the father almighti, maker of heauē and earth

ii. And in Jesus Chryst his onely son our Lorde.

iii. Which was cōceiued bi the holie gost, borne of ỹ vyrgyn Mari.

iiii. Suffered vnder ponce Pilat crucifyed dead and buried,

v. He descended into hel the third daye. he rose from death.

vi. He ascēded vnto heauen, he sytteth at the right hande of god the father almyghty.

vii. From thēse he shall come to iudg the quicke and the dead.

viii. I beleue in the holy gost.

ix. The holy catholike church, the communion of Saynctes.

x. Remission of synnes.

xi. Resurrection of the flesh.

xii. And euerlastyng lyfe.

☞ Haye the crede of ỹ counsel at Nicenum.

I beleue in one god, father almightie, maker of heauē & earth

al

al thyngs bisible & vnuisible. And in one lord Jesus christ ỹ only begotten son of god, & borne of hys father before ỹ worlds, god of god light of very light, god of very god begotté not made, like in substãce vnto his father, by whom he created allthings. Which for vs men and for our helth came downe frõ heauen and is incarnate by ỹ holie goost, of the virgin Marye, and made man, & crucified also vnder põce Pilat, suffered & rose the. iiii. day according to the scriptures & he ascẽded into heauen. He sytteth at ỹ ryght hand of god the father & shal come againe with glorie to iudge the quick & the dead, whose kingdõ is wout end, And in ỹ holy goost the lord which giueth life which procedeth from the father & the son, which also wyth the father and the sonne is worshypped & like glorified which hath spoken by the Prophetes. And one holye

catho-

catholike and apostolycal church
I acknowledg one Baptysme in
remission of synnes, & I loke for
the resurrectiō of the deade & the
lyfe of the world to come So be it

¶ Say the crede of
Athanasius.

☞ Who so euer will be saued, be
fore al thinges it is necessari, that
he kepe the general faith.
Which vnles euery man obserue
perfecte and vndefyled, he shall
whout doubt euerlastingly perish
But this is the catholike fayeth
that we worshipe one god in tri-
nite and the Trinite in vnite.
Neyther confoundynge the per-
sons, nor seperatyng the substāce
For the personne of the father is
one, of the son an other, and of the
holy gost an other.
But of the father and the sonne
and the holy goste: is one diuini-
tye, equalle glorye, lyke eueria-
stynge maiesty.

Like

Lyke as their be not thre vncreated, nor thre vnmeasurable, but one vncreated and one vnmeasurable.
Likewise the father is almighty, the son almyghtye, and the holye goste almyghtye
And yet be ther not thre almighteyes, but there is one almightye.
Euen so the father is god, the son is god, and the holy goost is god.
And yet be there not thre goddes but one god.
So the father is lorde, the sonne is Lord, and the holy goost is lord.
And yet be their not thre Lordes but ther is one Lorde.

For lyke as we be compelled by christen veritye to acknowledge euery persō one after an other to be god or Lorde: so be we forbydden wyth catholyke religyon to saye that there be thre goddes or thre lordes.
The father is made of none other

neither created nor yet begotten
The son is of the father only not
made, nor created, but begotten.
The holy gost is of the father and
the son, not made nor created nor
begotten but procedyng.
Therfore ther is one father, not
iii. fathers, one son not iii. sonnes,
on holy gost, not thre holy gostes
And in thys trinite their is no-
thynge before nor after, nothyng
greater nor lesse.
But the whole thre personnes, be
like euerlastynge wyth their selfe
and lyke equall.

So that in al thynges, as it is
nowe aboue sayde, and that the
trinity is to be worshipped in v-
nitie & the vnity in ỹ Trinitie.
Wherfore he whych wylbe saued
let hym so iudge of the Trinitie.
But it is necessarye for euerla-
stynge health that he beleue faith-
fully also the incarnacion of our
Lord Jesus Christ.

Ther-

Therefore it is ryght faieth that we beleue and confesse, that our lord Jesus Christe the son of god is god and man.
He is god, of the substaunce of his father gotten before the worldes. and he is mā of his mother borne in the world.
Perfect God and perfecte man of a reasonable soule and mans flesh subsistyng.
Equall vnto hys father accordynge vnto hys dyuynytye lesse then hys father accordynge vnto hys humanity.
Whiche althonght he be god and mā, yet be their not two, but ther is one Christ.
But one not in conuersion of the godheade into flesh, but in takeyng of manhead in god,
One altogither, not in confusion of substaunce, but in vnitye of personne.
For lyke as a reasonable soule

and fleshe is one man, so Christ is one God and man.

Who whyche suffered for oure saluacion, went downe vnto hell, and the thirde day rose from the dead He went vnto heauen, sitteth at the right hande of god the father almyghty.

Frō thens he shal come to iudge the quicke and the deade.

Unto whose commynge all men shall ryse wyth theyr bodies And they shall gyue a counte of their owne dedes.

And they whyche haue done well shall enter into euerlastinge lyfe, but they whyche haue done euell into euerlastynge fyre.

This is ȳ catholyke fayth whiche vnlesse euery man do faythfully beleue, he can not be saued.

¶ Of God

☞ What is God?

God

GOd is a spirituall vnder-
standinge substaunce, the
euerlastinge maker, kepar
and defendar of al thinges, of one
endles wysdome, goodnes, rygh-
tuousnes and mercy.

☞ Shewe wytnes of the vnite of God.

Deut. vi. Heare Israell. Thy
Lord god is one Lord. Esai. xliiii
I am the fyrste and the laste, and
beside me is there no god.
And xlv. I am god, nor there is
no more beside me.
i. Corinthy. viii. We knowe that
an Idole is nothing in the world,
and there is none other God but
one.
Eph. iiii. One God and father of
all, aboue al and by all.
i. Timothe. ii. There is one God
and one medyatour of God and
man.

☞ Howe manye persones of the godhead
be there?

☞ There is only one godly sub-
staunce, but it is attributed vn-

to thꝛe perſonnes, that is ta ſaye the father, the ſonne and the holy goſte, which be Homouſii, or of one ſubſtaunce, lyke vnmeaſurable, and lyke euerlaſting.

☞ What ſignifieth a perſon here?

☞ A perſon is an vndeuidable ſubſtaunce in vnderſtandyng.

How pꝛoueſt ꝓ that theꝛe be thꝛe perſonnes.

Chꝛiſte cõmaundeth al people to be baptiſed in ꝓ name of the father, of the ſon, & of the holy goſt. Here by name we theſe perſonnes reherſed lyke in ſubſtaunce or homouſii.

Alſo the pꝛofeſſion of the crede teſtifieth the ſame. Where we confeſſe our ſelfe to beleue in the father, the ſonne and the holy goſt. Hath iii. be the perſonnes manifeſtlye perceyued, when the holye goſt appeareth in the ſimilitud of a doue, and the voice of the father is herd teſtifieng of the ſonne. This is my welbeloued ſonne. &c. Item Ioan. xv. When the holye goſt

goostе shall come whom I wyll send you from my father. Heare be thre persons toyned togyther the holy goost comming or sente, the son sendyng, and the father. 1. John. v. Ther be thre whych bere wytnes, the father the sonne and the holy goost. And these thre be one.

What is the father?

He is the fyrste person of the godhead, euerlastyng vnmeasurable vnbegottē and hauing his beyng of no man.

Who is the sonne?

He is a personne of the godhead. gotten of hys father before the world homousius, or lyke in substaunce vnto his father, and lyke euerlasting.

What signifieth, in the begynnyng was the worde.

Logos, or the word, is called of John the sonne of god, wyche is the second person.

Therefore tyys is the signifi-

cation, in the beginning was the word, that is to say, the son of god was in the beginning, a frō euer.

Wherefore is he called logos or the worde

☞ Because he is the persone whiche speaketh, whyche hath euer spoken from the begynnyng vnto the fathers.

☞ Note that logos or the worde signifieth a person, whiche is by it owne nature God.

John speaketh of the worde that it was in the beginning that is to saye, that it is euerlastyng. Nowe if the worde were in the begynninge before the creatynge of althinges: Therfore it is no creature, but lyke euerlastinge vnto the father.

Then when he saith: the word was wyth God, Heare doeth he playnely make difference betwen the persones, that the persone of the father is one, and the person of the word an other.

Thirdly he sayth, and god was the word. Heare testifieth he clear

ly

lye that the worde is God. For thys partycle Logos or Verbum is put here in the place of subiectum, lyke as the greke article added therunto doeth shewe. But the particle Deus, is put in the place of predicatum.

After that the said John sheweth of the word, that he was in the worlde, and the worlde was made by hym, These be the wordes whiche muste be necessarilye vnderstanded of a parson, wherein is godly nature. So the other places also, whyche saye that all was created by the son, testifye the worde to be a persone, whyche is by it owne nature God. For it is certayne that the world was not builded by his manhead. Colos. i. All be builded by hym and in hym, and he is before all thyng and al thynges do consiste by him. Item Colos. ii. In him dwelleth the fulnes of the godheade corporally

rally. Hebru.i. by whom he made also the worldes, whyche is the bryghtnes of shining, and the Image of hys substaūce beryng al thiges in ȳ word of his power. &c. 1. John.i. That which was from the begynnyng, ȳ we haue heard and that we haue sene, that oure handes haue touched the worde of life, that do we shew. John vi. What if ye shal se ȳ son of a man ascendynge wher he was before. John. xvii. Glorifye me O father wyth the glory, whych I had before the worldes wyth the. John. viii. I was before Abraham was borne. John. v. Like as the father rayseth vp and quyckeneth the deade: so quickeneth ths same also whom he wyll. Also what so euer he doeth, that doeth the son also. John. x. I gyue euerlastyng lyfe vnto them, etc. John. xv. He sayeth that he sendeth the holye goste. When the holy goste comfor-

ter

ter shal come, whom I wyll send you from my father. And a littel after: if I shal not depart: the holi gost cōforter shal not come. But if I shal go, I wyl send him vnto you. Joan. xx. Thomas calleth openly my Lord and my God. Rom. ix. Which is aboue al a blessed God. &c.

☞ What is the holy gost?

It is a godly person, lyke euerlastynge, and lyke in substaunce vnto the father and the son, procedynge from thē boeth.

☞ Shewe witnesses, whyche proue that the holy gost is a personne and by nature God.

I haue said before that the personnes be manyfestelye deuided, when Christe sayeth: baptisynge them in the name of the father and the sonne, and the holy goste So Mathew. iii. and Luke. iii. The personues be deuyded. The voyce of the fathere speaketh, of Christe, thys is my well beloued sonne. Here be two distincte personnes

sonnes, of the father spekīng and testifiyng Christ to be his sonne. Thirdly beyde that also, the holy goste is described to appere in the lykenes of a doue whiche is neyther the father, nor the son. John xiiii. I wyll praye my father, and the other comforter ẏ he shal giue it you Also the comforter, whom the father wil send in mi name he shall teach you al things Also he shal not speake of him selfe, but he shal speake ẏ which he shal heare.

John.xv. When the comforter shal come, whome I wyl send you from mi father, he shal beare witnes of me. Ro.viii. Ye be not in flesh but in spirit, If so be ẏ the spirite of god inhabite you. But if any man haue not the spirit of Christe, he is not hys. Also, if the spirite of him which raised Jesus frō the dead do dwell in you. &c.

These places dooe manyfestelye declare and decerne the holye

goſt

gost from the father and the son, and testifye hym to be the spirite of the father and the son. In the same place. Thys spirite gyueth witnes, vnto oure spirite &c.

i. Peter. i. of the which health the prophetes haue sought and searched, inquirynge in or at what tyme the spirite of Christe shewynge before wolde signifie vnto them those aduersitye which be in Christe.

Yeare doeth he clearelye testifye that the holy gost was, before the sonne of God dyd take flesshe vpon hym, and he calleth him the spirite of Christ.

Also in the same places, which nowe be shewed vnto you by the which haue preached the Gospell vnto you, the holy gost sent from heauen. &c.

¶ Actu. ii. out of Joell, I wyll poure out of my spirite vpon all flesshe. Geare testifyeth he the holy

lye gooſt, whyche is poured oute not to be the perſon of the father and yet whē he ſayth. Of my ſpirite, he ſignifyeth that ſpirite to haue a godly nature.

☞ Howe prouēſte thou that the holy gooſte doth proced equally from the father & the ſon.

¶ John. xiiii. the holye gooſte whyche the father wyll ſende in my name. Then after ſayeth Chriſte. The holy gooſt whome I wyl ſende you from my father Heare teſtifyeth he the holye goſt to be ſent as wel from the ſon as the father.

¶ Of the creation

☞ What is the creation.

¶ It is the mankyng where wyth God created ſpirites, and al bodelye natures of nothynge by hys worde, for the kepeynge and preſeruynge of them. Gene. i. In the beginninge God created heauen and earth, that is to ſaye, all creatures. In the begynnyng, that

that is, when their were as yet no creatures.

☞ What is a creature?

☞ It is all thys worckemāchip as well of spirites created, as of other thinges and bodely natures for thys purpose made of God, that they shoulde declare a God to be, not alone to be playnly god but euerlastyng almyghty which can create, gouerne and kepe all thynges. Whyche knowen God the creatour and keper myght be glorified, and haue thanckes therfore.

☞ Who doeth kepe thynges created?

¶ In the article of creation we muste vnderstande the perpetual gouernynge, vpholdynge and keppyng of thynges. So that god hath not forsaken or departed from hys worckemanshippe, like as the kerpender departeth from the howse whyche he hath made But God doeth alwaye gouerne vp-

vpholde, kepe, and defend the na-
tures of thinges, he doeth verely
make the earth plentifull, he bryn
geth furth corne out of the earth
he doth perpetually minister vn-
to thynges haueynge lyfe, lyfe
and motion. Act. xviii. In him do
we lyue, moue and haue oure be-
ynge. Colos. i. All thynges con-
ſiſte in hym. All thynges loke fo
the, that thou may gyue the meat
in due ſeaſō Pſal. xxxv. O Lorde
thou ſhalt ſaue man and beaſt.

☞ Howe is God knowen in hys creatures
as creator of thynges.

☞ The vniuerſall generalnes of
thynge, is a certayne ſacrament
and wytneſſe, that there is a god
that he is good, iuſte, wyſe. Alſo
the mouynges of the elementes
and heauenly bodies, ſunne mone
and ſterres by certayne courſes
from tyme to tyme, preſeruacy-
on of the kyndes of all thynges,
doth ſufficiētly declare, the world

and

and natures of thynges not to haue their being by chaunce, but to be created, by the assured counsell of God, to be ruled and preserued. Moreouer the soules of menne be the Images and as it were glasses wherin the godhead doeth appeare, wherin we ought to marke and behold the godhead Also the politike felowshyppe of mankynde declareth manyfestely the presence of God. We se also quellers and tirantes to be violently drawen vnto punishment by the certaynte counsell of God.

¶ Howe oughte the thynges created to be vsed.

¶ It is greate godlynes so to vse thinges created that by them we maye glorifye God, and declare and set furthe hys goodnes and presence, & giue thankes and prayse vnto hym therefore. And they which do not this be very Epicures, but rather godles perso-

Of the strength and power of man, or of fre wyll.

☞ What is fre wylle.

IT is the wyll aggreinge with reasone. For in manne be these two, Reasonne or the myndy whyche iudgeth, and wyl, which either obeieth or resisteth the iudgemente, and ruleth the inferior powres. that is to saye, the affections of senses or wittes.

☞ Nowe is it to be axed, howe quite wyll is fre, and howe it can obeye the lawe of God.

Of thys question can no Iudgement be gyuen vnlesse we consyder the greatenes of originall synne. Also vnlesse we knowe that the lawe of God doeth not onelye require outward ciuile workes, but perpetuall & perfect obedience of the whole nature. For if the nature of mā were not corrupted wt synne, it shoulde haue more assured and manifeste knoweledge of God, it shoulde not doubte of the

wil

wyll of God it shoulde haue true feare, true truste, to be shorte it shoulde perfourme and accomplishe perfecte obedience vnto the lawe that is to saye in oure nature shoulde all motyons be agreable wyth the lawe of God euenlyke as it is in godlye angelles. But nowe is the nature of man oppressed wyth ỹ originall sickenes, it is full of doubtynge and dispaire, of blyndenes, of errours, nor it doeth not truely fear God nor put confidence in hym. To conclude, it is full of vitiouse affections.

☞ Consideryng thys infirmity and weaknes it is to be enquired, howe muche maynes wyll can accomplishe.

I ankwere: seing there is in the nature of mã a certaine choise of thynges whyche be set before reason or the senses and outwarde ciuyle workes, mans wyll maye by it owne powre, wythout renuynge in a maner, do the outward workes of the lawe.

This graūt the Philosophers and holye scripture also. For the scripture teacheth that there is a certayne fleshly rightuousnes and certayne workes of the lawe euen in them whych be not renued. But this liberty is oft ouercome wyth naturall infirmitye and hyndered also ofte by the deuel. For when nature is full of euyll affectyons, men obey, for the most parte, desires and lustes, not wyth ryght iudgement, as Medea sayth in the poete. I se better thinges, and alow the to be good, yet folowe I the which be worse. ii. The gospell teacheth one horible corruptyon to be in nature whych resysteth and stryueth agaynste the lawe of God, that is to saye, it worketh so that we can not gyue true obedyence. But thys corruption can nature not take awaye, lyke as it can not auoyde death, but rather there is so

so great blyndnes of nature that we can not perceyue the saide corruption, therfore also can we not marke how greate ỹ infirmity of mans powr is, whych if we could perceyue, then at length shoulde we vnderstande that man is not able to satisfye the lawes of God.

¶ Wherefore then can men not satisfye the lawe of god?

¶ The wyt of man wythout the holy goste cannot make spirituall affections, whych God requireth that is to saye, the true feare of god, the trust of mercy, sufferaũce aduersitye, loue of God, and lyke motions.

¶ Shew scripture,

¶ Rom. viii. They whiche be led wyth the spirite of god, they be the chylder of god. Also if any mã haue not the spirite of Chryste, he is none of hys.

i. Corinthy. ii. All naturall men perceyue not those thynges, whyche be of the spirite of God

John.iii. vnlesse a man be renu-
ed by water and the holy gost, he
can not enter into ẏ kyngdome of
god. Also no man can come vnto
me, vnlesse my father drawe hym
Also, they were all taughte of the
Lord Also John .v. wythout me
can ye do nothynge.

☞ If ye teach so, men wyl be affrayd from
the desire of obeynge, beleuynge, and doynge
good workes.

☞ So greate is the frowardnes
of mans iudgemente that when
oure infirmyty is shewed vnto
vs, & the helpe of the holy gost pro
mised, men be made more slow vn
to the studye of good workes whē
thys doctryne of ẏ gospell should
rather prouoke stirre vp and in
flame vs to call vpon god & praie
for the helpe of god.

In this battel the mynd must
be exhorted, that with al diligēce
it kepe the worde, it maye not be
councelled that it shal not labour
and enduour it selfe, but it muste
be

be taught, that the promesse is vniuersal, and that it ought to be leue the promesse, For Paule sayeth: the holye goste healpeth oure infirmitye. And Saynte Basilius sayeth: God doth preuente vs he calleth vs, but we muste take hede that we do not resiste. For we must not giue oure selues vnto naturall mistruste or slowethfulnes.

Can a man do somthing by hys owne powre?

¶ Although ther be greate infirmitie in the godly holmen, yet is ther a certayne lyberty of wyll Whē it is then helped of the holy gooste it can do somthynge in auoidynge of outward fautes and crimes, therefore the helpe of the holy goste must be amplyfied, and sharpened with our deligēce. So Paul commaūdeth vs to beware leste wee shall receyue the grace of god in vayne, and Christe promiseth to gyue the holy gost, not

vnto them which be idle, not vn-
to them whiche dispise it, not vn
to them whiche resist it, not vn-
to them whyche praye for it.
Luke .xi. And god encreaseth the
gyftes in them whyche vse them
rightly, as the similitude of them
whyche exercyse marchaundyse
doeth teache.

☞ But what iudgest thou of the opinion of the manicheis?

☞ I do not allowe the dotynge of the Manicheis whiche attry-
bute no actiō at al vnto the wil,
no not when the holye goost he-
peth it, as there were no differēce
betwene a stocke and oure wyll.
Ecclesiasticus sayeth. God lefte
man in the powre of his counsel.
Here say I that oure wyll in god
ly actions and diligētnes, is not
idle, but yet that it muste be hol-
pen of the holye goste, and so is it
verely more fre.

Sayncte Hierome, dyd teache
two

two sentences of the whiche the one doth interprete ỹ other, these be they. Accursed be he, whyche sayeth, God hath commaunded vnpossible thynges. And agayns he which sayeth that we can fulfyll the commaundemētes of god wythout the grace of God, accursed be he.

Of the diuisiō of fre wil

Some deuid fre wil, in to fre wyll before the falle, and fre wyll after the falle.

What is fre wyl before the fale

It was perfecte & at full liberte of chosinge as wel good thynges as euell, of kepynge the commaundementes of god as not kepynge them accordynge vnto fre wyl godly infired and imprynted in ỹ creacion. So Ecclesiasti. xv. He setteth fyre and water before the, reache thy hand vnto whiche thou wylt. That fre wyl was before the falle of man suche, as is yet

yet in holy angelles. Now by reason of syn the libertye of chosinge good thynges spiritual, is abolished accordynge vnto thys: a natural mā doth not perceyue those thynges whyche be of the spirite of God.

Adam might by that libertye haue done as well good as euell, loued God as hated hym. And euen so the Angelles, whyche when they chosed the euell they dyd falle.

☞ What is fre wyll after the fal.

In nature corrupted remaineth as yet a certeyne iudgemēt of the lawe, vnderstandyng what ought to be done, whiche neuertheless oure wyll can not bringe to passe, vnlesse the holye goost come and helpe oure wyl and endeuores, in outewarde thynges. Our wil hath power of outward thynges, wythout the renewe-
yng of the holye goost, whyche ne-

neuertheleſſe maye be hyndered of the deuell.

☞ What then is lefte vnto oure arbitrement in ſpirituall thinge?

☞ A certayne iudgemente of thoſe thynges to be done, whiche is the lawe of nature, wyll, endeuoure, ſtudy, courſe, thynkynge, whyche all be nothynge vnleſſe the holye gooſte come thereto, wherefore the Apoſtle prayeth euerye where for the churches, whereunto he wryteth: that God woulde vouchſafe to make perfecte that Good thynge, that he hadde begonne in them.

¶ Of predeſtination.

☞ What is predeſtination?

It

IT is a certayne fore ordeynyng of god, wherby al thynges come to passe, as well inwarde as outwarde worckes and thoughtes, in all creatures, accordynge vnto the decre of the wyll of god

Election or choyse, whereby God hath chosen vs in hym selfe before the grounde worckes of the world were laied, that we should be vnreprouable before hym by charity, that he myght by electiō chose vs to be hys chylder by Jesus Christ in hym selfe, according vnto the pleasure of hys wyll Ephe. v. And Mathe. x. of the two sparowes. &c.

☞ Wherupon must predestinatiō beginne

Not of the lawe nor yet of reason, but of the gospell, wherby the promesse is vniuersalle. If anye man searche for the cause of election wythout the gospel, he must nedes erre. Beside that if anye man go aboute to make a perty-

culer

cular promyse, of the vnyuersall promyse: he shall make the promise plainly vncertaine and take away fayth. Wherefore predestinacion must be esteemed by ỹ vniuersal promise. That done, no other occasiõ shal remayne of troublynge of mynde wyth anye particularnes.

How many maners of predestination be there.

¶ Two. One of obligatiõ or necessitie, and the other of cõdition. Obligaciõ is ỹ necessytye of present thinges as if a thing apeare to be prefẽt by the prouisiõ of god ỹ of necessite, must come to passe, although it haue no natural necessity, as it is necessary that al men be mortall, God so proudynge. Conditiõ is, as if Adam shal eate of the apple, he shal dye. If Israell shal walke in the way of ỹ lord and kepe his commaundementes it shalbe saued, if ỹ shalt receyue the gospel and beleueinge styche

vn

vnto it vnto the ende of thy life thou shalt be saued, but if thou wilte not receyue it thou shalt be condempned.

So Sayncte Iustyne, God made predestination wyth man. that if he woulde be obedyent vnto hym, and abstaine from the tasting of the forbiden apple, he shoulde remayne in lyfe, but if he woulde be disobedient, he shoulde be in daunger of death.

For we be predestinate vnder a condicyon, that if we wyll receyue the worde, we shall be the chylder of God, if not, we shalbe condempned.

ii. Timothe. ii. Paule sayeth. If anye man wylle pourge hym selfe from these, that is to saye, frome false and vngodlye doctrines, he shalbe a vessell sanctifyed into the honor applyed vnto the

vse

vse of the Lorde prepared vnto e-
uery good worke.

☞ Shew places of the scripture whiche de-
clare the promisse to be vniuersal.

¶ Paule. Romaynes. iii. The
ryghtuousnesse of God by the
fayeth of Jesus Christe, whyche
is in all and vpon al,

And Rome. x. The same is
Lord of al, rich towarde al which
call vpon him.

¶ Also, God wylle all men to
be saued God wyll not the death
of a synner, but rather that he be
conuerted and liue.
Ezech. xviii. Mathewe. xi.
Comme vnto me al ye whyche
labour and are laden, and
I shall refreshe you. John the
iii. Chapter.

☞ That all whyche beleue
in hym shoulde not perysshe, but
haue euerlastynge lyfe.

Also

Also. Actes. x. With god is no difference of persones. With these and suche sentences muste consciences be vpholde against natural mistruste and desperation. But because the euel cometh of vs, we muste take heede that we gyue not oure selfe wyllingly vnto natural mystruste, and refyse the promisse, but we amendynge our lyfe muste beleue the promisse.

¶ Of the difference betwene ỳ new & olde Testamẽt.

☞ What is the difference betwene the new testamente and olde.

THe Olde testamente was properlye the lawe, and all the polytyke ruelynge of Moyses which had promises gyuen vnto the people of Israel cõcernynge theyr kyngedome and outward policy.

The newe testamente is, not the ministerynge of the lawe, but of the

the gospel, that is to saye, a couenaunte of the spiritual and euerlastyng kyngdome of Christe, and it hath the promesse of iustificatiō and euerlastynge lyfe, to be geuen for Christe.

☞ Wherefore is that called the olde Testament and thys the newe Testament?

¶ Not for the order and succession of tymes, as though the newe testamente dyd not belonge vnto the fathers: but for the difference of the office and promises.

☞ For the olde testamente was the ministrynge of the lawe, and obseruyng of the leuiticall rytes, and of the commune welth of the people of Israell, & it had promises concerning their kyngdome.

¶ But thoffice of the newe testamēt is an other thyng, an other promesse, that is to saye, of euerlastyng thynges nor it doeth not consiste in outward obseruynges but it requireth spirituall wor-

thyngs, that is true motions of the herte.

☞ Indureth the olde Testament no more.

☞ Although the lawe of Moyses and that polytyke order appointed for a certayne time, doth now cease after þ Christe is come nor it is not necessary to obserue those rites of Moyses polytyke lawe: yet because the doctryne of the morall lawe is written in nature, and is commō to al men, in so muche belonge they vnto the olde testamente, whiche hath only the knoweledge of the lawe, nor hath not the knowledg of the Gospell, nor be not renued of the holy goost.

Contrarily the newe testament, that is to say, the promisse of remission of synnes and renuyng by the holy goost, pertayneth not onely vnto one tyme, but vnto all ages, lyke as the promesse of Christ was made vnto the fathers

thers in the olde testamente.

☞ What signifie these two wordes in Saynct Paule.

☞ The letter and spirite.

☞ By the letter he vnderstãdeth all thoughtes and obseruynges, and as they cal them, good intencions or endeuorynges of reason, without the holy goste, that is to saye, wythout the true feare and true fayth of Christ.

By the spirite he vnderstandeth spirituall motions, whyche the holy goste doth stirre vp in our hertes. Therefore the lawe is the letter when we folowe it wt good entencions or outward maners, without ỹ holy goste, ỹ is without true feare & true fayth. And the gospel is the letter also, when it is not receyued in spirite, that is when we do not, trulie feare God and stedfastly beleue in him.

Moreouer the law is the ministeryng of death, because it promyseth not remission of synnes

vnles it be deserued. nor it bryngeth not the holy goste. But the gospell is the ministrynge of the spirite and lyfe, because it promiseth remission of synnes freely, and geueth the holy goste and euerlastyng lyfe. Therfore the interpretation of Origine is to be reiected, whiche calleth the letter the grammaticall sence, and the spirite the allegorie.

¶ Of abrogation of the lawe.

What is the abrogation of the lawe?

IT is the abolyshing of ỹ curse or malediction of the lawe, done by Christe, that nowe al whiche beleue in Christe, be delyuered from the powre of the lawe euer accusynge the conscience and condemnynge it, for vnperfecte obedience before god, Gala. iii. Christ redemed vs from the curse of the lawe, whiles he was made accursed

sted for vs. And Romaines. viii.
¶ No condempnation is nowe
vnto them, whiche be grafted in
Jesu Christe. &c.

☞ Be the vngodly deliuered from the lawe.

¶ No. For Paule sayth: the lawe
is ordeyned for the vniust, that is
for infideles, and them which are
not as yet vnder grace, or whiche
haue not receyued Christe wyth
fayth, nor haue not taken the ho-
ly goste, by who n they shoulde
be gouerned. In these the lawe
doeth as yet to thys daye no lesse
exercise the powre and deutie in ac
cusynge and condempnynge their
consciences then in olde tyme vn-
der Moyses.

¶ For the lawe is our scholemai-
ster vnto Christe.

☞ Whiche be the causes of the abro-
gation of the lawe.

1. The promises of God, for God
promised that thys abrogation of
the lawe shoulde be in Christ.
Hieremie. xxxi. I wyl make wyth

the house of Israell a newe bond not according vnto the couenant that I haue made wyth youre fathers.

ii. Oure infirmitye dyd gyue occasion of abrogatynge the lawe. Actu. xv which neither our fathers nor we were able to beare.

☞ Is the whole lawe abrogated?

The whole lawe is abrogated vnto hym whyche beleueth, that is to say that the lawe can haue no powre of accusynge and condemnynge hym. For he hath another thinge whereby he is iustified, then the lawe.

☞ Wherefore then it is not lawefull to omytte the ten commaundementes?

☞ I answere. The Gospell bryngeth spirituall and euerlastynge lyfe, therefore it kepeth that part of the lawe, which teacheth, what that newe lyfe is, and it consenteth wyth ỹ lawe of nature which is the sayde knowledge of ỹ tẽ cõmaundementes. Wherefore the

ten

ten commaundementes may not be so vnderstanded to be abrogat that they oughte not to be obserued no more, as the other partes of the lawe, that is to saye the ceremonyes and the iudiciales of Moyses be abrogated, whiche be onely outwarde ordeininges and customes perteining vnto the bodily lyfe.

But in them whyche be iustifyed, and receyue the holie goofte is nowe a newe spirituall obedyence begonne whyche is required in the ten commaundementes of morall lawe.

¶ Of Christen libertie. whyche is the effecte of the lawe abrogated.

☞ What is Christen libertie.

IT is the fre settyng at liberty in a spirituall kyngedome by Jesus Christe, whereby we be fre frome bondage, and frome the

curſſe of the lawe, from the powre of ſynne and death, and from all outwarde obſeruations alſo, ſo muche as perteyneth vnto iuſtification before God, whiche freely wythout deſeruyng is giuen vnto them whiche beleue. Or more briefly ſoit is a doctrine ſhewing wherein chriſten ryghtuouſneſſe doeth properly conſiſt, and what is to be iudged of ceremonies, of the whiche thynges, in all ages infinite diſputations and cõtentions haue bene.

How many degrees of chriſtẽ libertie be there.

Four The fyrſt, that remiſſion of ſynnes and reputing of iuſtice is gyuen not for the lawe, but for nothynge by Chriſte. This is the muſt ſpeciall and principal degree perteyning nothinge vnto ciuile life, but only vnto the ſtriuing of the conſcience in the iudgemente of God wherein thys comforte is neceſſarie Of thys degree ſayeth

Chriſte

Christe, Iohn. viii. If the sonne shall deliuer you, ye shalbe free in deede.

☞ The seconde is gyuyng of the holy goste, whereby the beleuers be iustified and gouerned and defended against the tyranny of the deuyl. Here of speaketh Paule. ii. Corinthi. iii. Where the spirite of the Lorde is, there is libertie.

☞ The thirde. That the Gospell delyuereth vs from the ceremonies & Iudiciall lawes of Moyses. Thys decree perteyneth in a maner vnto outwarde lyke, but it hath the cause of these whiche be aboue sayed.

¶ For the Gospell doeth not require Leuiticall ceremonies because it teacheth vs to purchase remission of sinnes freely and pronounceth vs iustified by mercie for Christes sake, not for any seruice or our workes.

The fourth teacheth what is to

be

be iudged of ecclesiastical ceremonyes, whyche the bysshoppes or other men haue instituted. For because in thys lyke certayne rites, places and tymes be necessarye, the gospell permytteth customes to be made in the churche wythout vproze and contention.

Therefore be certayne dayes appoynted that the people maye knowe, when they ought to come together, to heare the word of god

These tradicions be tollerable, yet iustificatiō is not to be sought in them.

☞ Unto what thynge is thys doctrine of Christen libertye profitable.

☞ Unto manye thynges. For if this doctrine be not in the church there insue many discōmodites.

Fyrst the iustification of faith is blynded and blotted out that is to saye, when the benifyte of Christe is attributed vnto tradicions, that is when men esteme them

them selues to deserue remission of synnes, & be pronounced ryghtuousse for such rites & customes by the whiche persuasions consciences dooe fall into desperation, and they lose the true knowledg of fayth and of Christ.

The seconde, the vnlerned fainynge suche outwarde obseruations and rites to be true worshipping and seruice of God, and true perfection, when perfection is neuer the lesse, feare, faith, loue, and the workes of our vocation.

The thyrde the concorde of churches is confounded as it is of the easter.

The fourth. If consciences esteme those rites to be necessarye they cā neuer rest. For who euer hath obserued al mens tradiciōs, whereof suche summes, so manye bokes haue ben written that they can not wel be numbred.

☞ But thou saiest, obedience is necessarye. althoughe the powers do abuse the right. For

Christ

☞ Christ sayth: vpon the chayre of Moyses sitte the Scribes and Phariseis &c.

☞ What soeuer they shal commaund you, do it.

☞ In thynges whiche perteyne vnto goddes lawe, the conscience muste necessarily obeye the Pastours accordynge vnto thys: he whiche heareth you, heareth me. But in Ecclesiastical traditions, it ought so to obey, that it auoyde offensions, and that iustification be not sought in thē, nor the opinion of necessitie be added therto. But whē vngodly thinges be commaūded or taught, thē is the rule of the Apostles to be folowed, God muste rather be obeyed then men.

☞ But what saye ye of the ceremonies, whiche be instituted of Christe?

¶ They muste be obserued, because they haue the commaundement of God. And yet the libertie of the gospel teacheth, that we be not iustified wᵗ ceremonies wythout fayth, also that necessitie doth excuse vs if we haue impediment where

whereby we can not vse them, as if by some chaunce a certeyne mã coulde not obteyne baptisme, yet if he shoulde beleue stedfastly in Christe he shoulde be saued wythout the ceremony.

Of Councels.

The councels taught in the Gospel by Christe or no.

Some haue feyned councelles to be in the Gospell of not reuẽging, of pouertie, of virginitie, of chastitie. Then after sayd they that those workes were perfectnes. But these opiniõs be full of errours & superstition. For the lawe of God is one which conteyneth nothyng but preceptes, and Christes longe sermon, Mathew, v. is nothynge els then the enterpretyng of the awe. For Christes purpose is, to declare the perfecte obedience that is required in the lawe Wherefore when he forbiddeth hatred, concupiscence desire

of

of vengeaunce, he bryngeth in no newe counceles, but he expoundeth the verye lawe of God and doeth teache the preceptes. He threateneth also euerlasteing punishmente. He whiche is angrye (sayeth he) wyth hys brother, he is accused of iudgemet. Also who so euer seeth a woman, for to desire hir, he hath committed adultrye alredy in hys herte.

¶ Of Reuenging.

What commaundeth he of reuengynge.

HE forbyddeth priuate reuengynge, that is desire of reuengynge, and that whiche is without the authority of the officers, he doeth not inhibite comon reuengynge which is exercised by the officers. For the Gospell doeth not abolyshe rulars or magistrates. But rather confirme them. Rome. xiii. Therfore thys sedicious opinion which teacheth that ther is a counsel of

reuen

reuenging, is to be reiected.
And we must wysely make differrence betwene open and priuate reuengynge: for the Lorde sayeth giue me the vengeaunce & I shal recompence.

☞ But what of this sētence? is it lawful to resiste force wyth force?

☞ The Gospell doth not resiste thys sayeing. For to resiste force wyth force belongeth vnto the lawe of nature, if it be rightly vnderstanded, for it must be applied vnto the cōmon reuengyng, that is vnto the office of the rulers. So the rulers do resiste force by force whē they driue awaye theft and robbery w harnais & sweard For wherefore shoulde rulars be necessarye if we should priuately euery one exercise reuengynge?

Of Pouertie.

☞ What commaūdeth it of pouertye?

THe Gospell doeth neyther commmaund, nor yet counsel any man to forsake hys goodes

goodes or conferre & vse all thynges communely, but rather alloweth politike ordeynynges, and diuision or proprietie of goodes. But the Gospell commaundeth to helpe them whiche be pore and needy, leberally and it promiseth great rewardes both bodely and goostli for such liberality, as Christ sayeth: Geue and it shal be gyuen vnto you. And .ii. Corynt. ix. He which soweth scarsli, he shal reape scarsly. &c. Solomon Prouerbes. v. doeth excellently set furth and describe a great part of house rulynge, drynke (sayth he) water out of thyne owne fountaynes, and thy fountaynes shall be dertued, & the ryuers shall runne into the streetes. Be thou alone the mayster of thē, & none other wyth the. Solomon wyll, that euerie one giue vnto the needful of the fruites of his farme holde, but so that he keepe styll his farme holde, lest

the

he be brought vnto beggerry. So Paule commaundeth to gyue, so that we make not oure selfe poore and that slogardes shall not misuse our liberalitie. To be shorte, many testimonies do cõfirme propietie of goodes. For it is lawful to possesse ryches, as Christe and Paule testifie.

☞ What is pouertie.

¶ Pouertie is not beggerie. For that in them whiche be Idle and stronge is synne. ii. Thessa. iii. He whiche laboureth not, shall not eate. But the pouertie of the gospell is spirituall, that is to keepe our goodes whiche god hath lent vs without couetousnes, without pride, that is to saye, without confidence of oure riches, wythout vngodlines, that is when we be in ieopardie for the gospell sake, that we wyl rather leese our goodes, thẽ forsake the gospell, so was Abraham, Job, Dauid & many o-

ther mo poze in spirite, although they did possesse great riches. Pouertie cõteineth pacience, that is to say, when our riches be wythdrawen frõ vs, oz perishe by any chaunce, ỹ we be not angrie with god, noz yet do any thing against his cõmaũdemẽt, but that we suffre this iniury oz chaunce wyth an equal mind foz the loue of god.

☞ Howe many kyndes of forsakynge of ryches be there.

¶ Two. The one is by our election wythout the commaundemente of God, and wythout vocation. This forsakinge of ryches is not the worshyppyng of God. Mathewe xv. They worshyppe me in vayne wyth the cõmaundementes of men. The other is whiche is commaunded of God and is our vocation, as when tirantes compell vs either to leese oure goodes oz to forsake the Gospell. Thys doeth Christe prayse

He

He that will forsake, saieth he, his field, house. &c. for the gospel sake, that is for the acknowledgeinge of the Gospell, he shal receyue an hundreth fold. &c. Marke. x. To be shorte, lyke as he doth not prayse them, whiche forsake theyr wyfe and childer, or whych kylle them selfe, euen so doeth he not prayse them whyche forsake their patrimony, wythout the commaundement of God.

Of Chastitie.

What commaundeth it of chastitie?

The Gospell commaundeth not onely the chastitie of virgins, but also of them whiche be maryed. For matrimonie is the commaundemente of God, and al they whiche haue not the gyft of chastitie are cõmaunded to mary. i Corynthians. vii For the auoydyng of fornication let euery man haue his wyfe.

☞ What is chastitie?

☞ Chastitie is not only virginitie, but also moderate vse of them whyche be maried. Hebr. xiii. mariage is honorable wythe all men and an vndefiled bed, but whoremongers and adulters wyll the Lorde iudge.

☞ Yet Paule sayeth, as concerninge virgines I haue no commaundement of the Lorde but I gyue councel. &c

¶ Paulle iudgeth not any man rather to deserue iustification for virginitye, then for mariage. For both they whiche be maried, and virgines muste esteme that they be iustified by the mercye of God and accepted for Christes sake, not for the dignitye of mariage or virginite.

☞ Wherefore then do papistes preferre single lyfe?

☞ There hathe euer bene deuelyshe and fantasticalle spirites, which haue denied that mariage was lawefull vnto Christen men as Tatinus & Hierax. Although pa-

papistes wyll not be thoughte to condempne mariage yet doe they deforme it verye muche, for they dreame ỹ they doe rather deserue remission of synnes and iustyfication with their single lyfe, then other menne. Afterwarde sayne they that single lyfe is perfection of the Gospell, wherein they doe greately erre. For there haue ben many whyche were maried that were as perfecte (As Abrahame, Isaacke, Jacobe, Dauid &c) as many virgines. Single life is no perfection, but the perfection of the gospel is to acknoweledge the infirmite of mankind, and to be affrayed, and agayne to be vpholden with fayth. In suche exercises standeth the perfection of the Gospell, yf there be anye so to be called.

☞ Wherefore then doeth Paule praise and councell virginitie and singlenes?

☞ For a polyticke purpose that

is to saye, ꝑ we may be more redy to learne, to teache & execute the ecclesiasticall offices. So Christe praiseth thē whiche be single whē he sayth. Mat. xix. There be also Eunuches, whiche haue geldēd thē selfe for ꝑ gospell sake, ꝑ is, for the cause of learning & teachyng. For it is true that Paule sayeth. He whiche is single, goeth about those thynges whiche perteyne vnto the Lorde, that they maye please the Lord. Therfore, let virgins searche their powres, and labour to liue purely & sincerely, let them auoyed idlenes and ryote, and let them be abstinente, that their herte may be occupied with vertue. But they whiche fal into lustes cōtrary vnto the cōmaundemente of God, let them knowe that god wyl punish thē. For fornicatours & adulterers shall not entre into the kingdō of god. Many tymes for the cause of suche:

whole

whole cõmon wealthes be punished, lyke as the Hiſtorie of the ſodomites and the floude of Noe teſtifieth. Alſo god ſayeth that he woulde deſtroye the Cananites, for their vnſearchable & vncleane luſtes. Paule ſayeth alſo the puniſhmente of luſtes, to be blyndnes and dotynge madnes. Ro. i. And careles fleſhlines, Epheſia. iiii. And Oſeas ſayeth: fornication, wyne and dronckennes take awaye the herte. Therefore theſe fayned and forged virgins be occaſion of ſynne vnto manie, and the authours of fylthy example.

¶ Of the churche

☞ What is the churche?

IT is the cõgregation of all thẽ whiche profeſſe the goſpell, and be not excommunicate, where be one wyth the other, as well good as euyll, lyke as the parable of the net caſte into the ſea teacheth. Mach. xiii. Here vpon be alſo

is to saye, ꝙ we may be more redy to learne, to teache & execute the ecclesiasticall offices. So Christe praiseth thē whiche be single whē he sayth. Mat. xix. There be also Eunuches, whiche haue gelded thē selfe for ꝙ gospell sake, ꝙ is, for the cause of learning & teachyng. For it is true that Paule sayeth. He whiche is single, goeth aboute those thynges whiche perteyne vnto the Lorde, that they maye please the Lord. Therfore, let virgins search their powres, and labour to liue purely & sincerely, let them auoyed idlenes and ryote, and let them be abstinente, that their herte may be occupied with vertue. But they whiche fal into lustes cōtrary vnto the cōmaundemente of God, let them knowe that god wyl punish thē. For fornicatours & adulterers shall not entre into the kingdō of god. Many tymes for the cause of suche:

whole

whole cõmon wealthes be punished, lyke as the Hystorie of the sodomites and the floude of Noe testifieth. Also god sayeth that he woulde destroye the Cananites, for their vnsearchable & vncleane lustes. Paule sayeth also the punishmente of lustes, to be blyndnes and dotynge madnes. Ro. i. And careles fleshlines, Ephesia. iiii. And Oseas sayeth: fornication, wyne and dronckennes take awaye the herte. Therefore these fayned and forged virgins be occasion of synne vnto manie, and the authours of fylthy example.

¶ Of the churche

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IT is the cõgregation of all thē whiche professe the gospell, and be not excommunicate, where be one wyth the other, as well good as euyll, lyke as the parable of the net caste into the sea teacheth. Math. xiii. Here vpon be also

tow bodies of the churche describ-
ed in the scripture, the one is
the bodye of the true churche the
other of the church of hypocrites

☞ When dyd the churche begynne?

It is certeyne that the churche
dyd begyn in the tyme of Adam
and after Adam, among al them
whiche do profesſe the Gospell to
haue remayned vnto thys day &
as yet to be w̄ thē which profes it

☞ Howe many kindes of churches be ther?

Two. The false hypocriticall
churche and the true churche.

☞ Which is the hipocriticall church?

That whiche fighteth & war-
reth agaynst the true church lyke
as ỹ Jewes dyd pursewe, the pro
phetes, then after, Christe. Thys
calleth Dauid the church of ỹ ma
licious or enuious. And Esaias
discribeth it in these wordes. Cap
xxix. This people drawyth nigh
vnto me wythe their mouthe
an honoureth me wyth their lip-
pes: but the hert of them is farre
from

from me, but they worshippe me in vayne, teaching the doctrines and preceptes of mē. This church is set before thy eyes, because all the workes, al the seruice wher ẅ it beleueth it selfe to worship god is external, it is þ similitude & visiō of þ true church, ẅ mans tradicions in the stead of sincere doctrine worshippyng god ẅ mouth and lippes onelye, wythout the affections of the hert.

☞ What is the true churche?

☞ It is the congregation of the righteouse, whiche beleue truely in Christe & be sayncti fied by the spirit of Christ. Of this speaketh Paule. i. Timoth. iii. The church is a piller or the seate of veritie.

Thys is called catholyke or vniuersall, because it is no mans politicke ordinaūce, appoynted vnto one place, or certayne tradicions of men: but it is the spirituall company of the godly, whiche

be

be dispersed thorowout all the worlde, and yet do they agree at all tymes in the doctrine of the gospell.

Thys churche doth Paule declare in these wordes. Epheſi. v. Christe loued his churche or congregation so greatly, that he deliuered vp hym owne selfe for it, that he might sanctifie it, cleansed wyth the lauer of water by hys worde. that he myght make it glorioule vnto hym selfe, wythout spot or wrincle, and that it should be holy and vnreproueable. This churche is not visible, but it is beleued accordynge vnto the article of the crede: I beleue the holy catholyke church, the communion of sainctes. Yet hath it certayne tokens whereby it is knowen, that is to say the true word of god, and the lawefull vse of sacramentes, and the keyes whiche it vseth in the ministringe of the

worde

worde and sacramentes.

☞ But what is to be iuged of them whiche be excomunicate?

¶ They whiche be excommunicate be reckened no more membres of the churche, accordynge vnto thys. Math. viii. And if he wyll not heare the churche, take thou him for an Ethnike, and publican

☞ What difference is betwene the hypocriticall churche, and the true churche?

☞ Howe muche difference is betwene the trueth and falsehead, betwene the likenes of truth and the truth it selfe, betwene fayned and forged colour, and true natural colour, so muche difference is betwene the hypocritical churche and the true.

¶ It is certeyne that Hypocrites haue the same Gospell and same sacramētes. But thei be not therewyth contente, but bringe in mannes traditions, whiche they compare wyth the Gospell, and make them equalle wyth the

the gospell, and manye tymes do prayse it aboue the Gospell, they do not receyue the gospell puerly and sincerelye. These beleue not in theire herte nor yet stand stedfaste, but when tempestes do ryse they fall backe and can not stād. Also the Hypocrites do vse the sacramentes vnpurely, makynge an other head then Christ, wherof they are their ryghtuousnes, sanctifyng and helpe. They vse the holye goste none other wyse thē a cloke wherwyth they couer their vncleane doctryne, whiche thynge disperseth and troubleth consciences, which in dede is not the worcke of the holy gost, which doeth gather togyther and comfort consciences. To be shorte, the Hypocriticall church is a visour, an outward lykenes or shadowe, faulse and deceitfull, pretended, folyshe, yet neuer the lesse enuiouse and wythout the knowe-

kdge

ledge of the true churche.

Of ecclesiastical pouer.

☞ What is the keye or power of ẏ church?

Which consisteth in teachinge the gospel ministring of the sacramentes, and in excommunicatynge them which be accused of open synnes, and absoluynge them agayne, when they axe absolution. Or it is a certayne rule of an howseholde whiche is not by bodily force, but by the worde onely.

For ẏ kingdome of Christe is spirituall, whiche is not ruled wyth the swerde, wepons, & other thinges perteining vnto a ciuile kingdome. For Christ ẏ author of this powre of ẏ church and institutor hathe deliuered all ciuyle gouernaunce both frō himselfe because he would not be chosē for a kyng but he conueieth him selfe away. From hys Apostles, when he sayeth, the princes of the people shal

haue

haue dominion ouer them, but so shall not ye.

☞ Howe many kyndes of ecclesiasticall power be there?

¶ Two, of order, and of iurisdiction.

What is the powre of order?

¶ It is a commaundement of teachyng the gospel, & of shewing remission of synnes, and of ministryng the sacramentes to one or mo. Here is it not lawful to bryng in any newe doctrine, but the doctrine whyche was taughte of Christe muste be set furthlyke as he cõmaundeth in the last Chapter of Mathewe: teachynge them to obserue all thynges, what soeuer I haue comaunded you.

And Paule sayeth, Galath. i. If an angell come from heauen and shall teache you any other gospel then we haue taught you, curssed be it.

☞ What is powre of iurisdiction?

☞ It is the power of excommunica

nicatynge them whyche be accu-
sed of open crimes, and agayne
of absoluynge them, if they being
conuerted, do require absolution.
Thys powre oughte not to be ti-
rānical, but as chryst hath taught
Math. xviii. If he wyl not heare
the church, take thou hym for an
Ethnik. And Paul. ii. Cor. i. We
haue no dominiō ouer your faith
but we be helpers of your re-
ioycynge.

☞ What difference is betwene Eccles-
iastical power, and politicke power?

¶ Politicke or ciuile power ma-
keth lawes for the defētion of bo-
dies, of the diuision of dominiōs,
of couenaūtes, & of crimes, & it cō
streineth mē with bodely strēgth.
Agayne, ecclesiastical power doth
minister euerlastinge & spirituall
thinges, that is to say, it hath an
heauēly doctrine, & it cōstreineth
men wyth the worde of God.
Wherefore it doeth not disalowe
nor

nor aboliche ciuile power, but it doeth rather allowe it, & subiecteth the bodies of holi mẽ vnto it.

☞ Whẽ hath the church receiued the keyes.

¶ When Chriſt ſayed vnto Peter. Mathew. xvi. To the wyll I gyue the keyes of the kyngdome of heauen. And Mathewe. xviii. What ſo euer thou ſhalte bynde vpon earth, it ſhal be bounde alſo in heauẽ. &c. And John. xx. Take ye the holy goſte whoſe ſynnes ſo euer ye ſhall forgyue. &c.

☞ Auayleth not the miniſtrynge of euyll miniſters.

¶ Yes it auayleth. For the word and ſacramẽtes be no miniſters, but they belonge vnto Chriſte, whiche if they be ryghtly miniſtered, the malice of the miniſter cã not hurt vs. And it is a cõmon ſaiyng. The life of ỹ miniſter doth not chaũge the vertue of ỹ ſacramẽtes, the adminiſtring of the ſacramẽtes is not of no valure although the maners of the miniſters

sters be vicious. But thys muste be vnderstanded of them whiche be euyll not of them whiche be open blasphemers, none other wise then if they were Jewes or Turkes, vnto such ought the churche to commit no office.

☞ Is not obedience due vnto ministers of the churches

Like as obedience is dewe vnto the worde of God: euen so is it dewe vnto them whiche do ministre it, in so much as belongeth vnto the office, as the scripture doth commaunde, he whiche heareth you, heareth me. Luke. x. What so euer they shall saye, do it. Mathew xxiii. Also obey your rulers. Hebrues xiii.

Thele sentēces speake of the ministring & thei require dewe obedièce vnto the gospel. But they do not cōstitute a kingdom vnto the teachers without thauthoritie of the gospel. Also obedience is dewe

vnto them in iurisdiction, which thei haue by the authoritie of the Gospell, that is to saye, in knowing crimes, in hearing the witnesses, in lawful excōmunicatiō. &c.

¶ Of offension.

☞ What is offension?

IT is whē one geueth occasion of synne or euyl exēple to other men, whereby their myndes be troubled, ỹ is to say, affraied or els inticed vnto suche lyke synne. Or it is the deprauing or peruerting of doctrine, or ỹ good liuing or the faith & charitie of any mā.

☞ How many kindes of offension be there?

☞ Two, taken and geuen.

☞ What is offension taken?

¶ It is when pharises and hypocrites be offēded either with true doctrine or some necessarie good worke, and they conceiue hatered against the gospel, and godly mē, lyke as the Pharisees dyd hate both the Gospel and the teachers

thes

therof. Thys pharisaicall offence is not to be eschewed, for the commaundemēt doth excuse vs. But it must be vndertakē that the doctrine is true, certeine & profitable vnto the churche. For it is the most greuous syn, to trouble the church of god wᵗ euil, vncerteine and vnprofitable disputations.

☞ Geue exemples.

¶ The Pharisees & scribes were offended when Christe dyd heale sicke men vpon the sabboth, whē his disciples dyd not washe theyr handes, when they dyd plucke of eares of corne. Euen so be our hypocrites offended because we will not suffre them to coniure water salte, wyllowe bowes, herbes and suche lyke trifles &c. Here doeth Goddes cōmaundemente excuse the Godly, for they be commaunded of God, to teach holsome and true doctrine. Also necessary workes of mercie, wherby they which

nede maye be holpen. Thys commaundemente muste be playnely obeyed, nor hypocritical fellowes are not to be regarded accordyng vnto thys: we muste rather obey God then men.

☞ What is offence geuen.

¶ It is vngodly doctrine or euell exemple whyche annoyeth other, either because they do followe it, or because men be affrayed frome the gospell. All vngodly doctrines, mennes traditions, which can not be obserued without synne: be of thys kynde of offensions. Christe doeth threaten the authour of suche offensions. Mathewe. xviii. Wo be vnto the mā by whom offēsion doeth come. Therefore these offensions ought wyth all diligence to be eschewed leste wee be either authours or maintainers of vngodly doctrine or followers of vngodlie seruice or worshippynges.

But

☞ But what is to be done in indifferent thynges.

There is the rule of Paule to be obserued, as cõcernyng the vse of libertie (for so cõmaũdeth he them whiche be learned, Ro. xiiii. Receyue ye hym whiche is weake in fayth. Item, let al be done for the edification. For we must not vse our liberty amõg thẽ which haue not as yet heard the gospel, or amonge the bretherne whiche be not as yet well cõfirmed, but the exemple of Paule muste be followed. I am made weake sayeth he to them whiche be weake. Item. If meate offende my brother, I wyl neuer eate flesche. But where the Gospell is declared, and the churche meetely wel cõfirmed, the paynefull obseruynge of vnprofitable traditiõs is not to be required. For Paule, because he would shewe an exẽple of libertie: would not circumcise Titus.

And Chriſte excuſeth his Apoſtles, breakynge the traditions of the Elders, ſuffre them ſayeth he, they be blynd & the blind leaders.

☞ What is to be eſchewed in churches, leſt offenſions come.

☞ Theſe two, the fyrſte that we do not teache vngodly thynges or vnſure thynges, or vnprofitable thynges.

The ſeconde, that whē we teach thynges whiche be certeyne, we do not ſo ſet them furth that the hearers in ſuche cōfuſion, & darknes conceiue euyll opinions.

Here is greate diligence to be geuen that al thinge be expounded, aptly, properly, eloquently, & euidently wythout Sophiſtrie. Therefore Paule wylleth a Biſchoppe to be apte to teache, that he maye teache fitly and diſcretely. And Chriſt willeth a ſcribe (in the kingdom of heauen) to be like a good houſe father, whiche can

chuſe

chuse and bryng furth wysely out of his treasure in teachinge newe thinges and olde. For vnlesse teachers do wel marcke and consydre thys wysedom, cõsciences be troubled, and euyll opinions do crepe into the hert, whiche wyl annoye religion & good maners. Wherevpon vprores do spryng and many other offensions.

¶ Of Sacramentes.

☞ What is a Sacramente

IT is a token of the promise of God, instituted of God. But it consisteth in the elemẽt and the worde, to the entente that the memorie of the thynge promised maye remayne.

☞ Howe many Sacramentes be there?

¶ Two, Baptisme, & the Supper of the Lorde.

☞ These haue a speciall promise in the gospel of remissiõ of sinnes.

☞ Is there no mo Sacramentes?

¶ If we call sacramentes those

wozkes whereunto Godly promi-
ses be made, then maye many sa-
cramentes be founde, as prayer
shall be a sacrament, for it is a cer
tayne wozke of ours, and it hath
excellent promises. John. xvi.
What so euer ye shall are the fa-
ther in my name, he wyll geue it
you. But aduersities and almesse
deedes shall also be sacramentes
because they be wozkes annoyned
wyth Godly promises. As, geue
and it shall be geuen vnto you.
Also by muche tribulation muste
we entre into the kyngdome of
heauen. So the office of rulers,
and mariage be eternall thynges
anourned with the wozd of God
and promises.

But if we cal sacramentes, ce-
remonies oz customes instituted
in the Gospell, properlie belon-
gyng vnto the chiefe promesse in
the Gospell, that is remission of
sinnes: there be two sacramentes
onely

onely, baptisme, and the supper of the Lorde.

☞ Be there not diuerse opinions concernyng the sacramentes?

Yes. for there be thre opiniõs.

Fyrst scholemen do sayne that men vsinge the Sacramentes of the newe Testament be iustified by the worke whiche is wrought. Thys opinion is to be hissed out, for it is againste iustification of fayeth. For they iudge a man to be iustified by the vse of the saied ceremonie, althoughe he do not beleue, nor yet haue so muche as one good intention of the herte, so that he be not letted wyth this hinderaũce, that is to saye, the actuall purpose of mortall synne.

Seconde, other some do holde that the sacramentes be not tokens of the wyll of God towarde vs, but onely tokens of oure professiõ, for we must haue certeine tokens, whereby wee maye be

kno-

knowen from other people which be no chrystians, lyke as a cowle maketh a mõke to be knowen frõ other men.

Thyrdly therfore, the true sentence and meanynge of the scripture is that the Sacramentes of the newe testament be visible tokens of the wyll of God towarde vs, appearynge before oure eyes: to the entent thei shoulde admonisshe vs to beleue the promesse whiche is sette furth in the Gospell. Sainct Austen sayeth. Sacramentum is a visible worde, that is to saye, lyke as the worde is a certayne token, whiche is receyued in the eares, so is the Sacramente a shewe or picture whiche is set before the eyes. Lyke as the worde is an instrumente whereby the holy goste taketh effecte as Paule sayth. Roma. i. So by the sacramentes the holy goste taketh effecte, when they be receyued

wyth

wyth fayth, for they do admonish and moue vs to beleue, lyke as the worde doeth.

☞ Wherefore hath Christ instituted sacramentes?

¶ For oure infirmitie. For the mynde of man after Adams fall is so weake and feble that it can not beleue the plaine word. Therfore Christe moued with oure infirmitie, dyd geue vnto his word tokens, whereby he might heale oure infirmitie, and that by a certayne mutuall agreinge of the worde and tokens, we shoulde be led vnto fayeth towarde the promises of God, as saincte Austen wytnesseth where he sayeth: man before his synne did se God, vnderstande him and beleue him. After his synne committed man cā not se nor perceiue God vnlesse he be holpen wyth a certeyne meane.

For these causes is the word of God geuen accordyng vnto thys sen

sentence: lette the worde and the element come together and so let the sacrament be made.

Of Baptisme.

☞ What is Baptisme?

IT is a token or ceremonie instituted of Christe, that is to saye, to be washed wyth water and pronouncynge of the wordes whiche be ordeyned for the same purpose, that it maye testifie vs to be receiued of God and reconciled vnto God.

☞ Where is Baptisme instituted?

¶ Mathewe, & Marcke the last Chapter. Ye goinge into all the worlde, teache al people baptising them in the name of the father and the sonne and the holy goste. He whiche wyl beleue and is baptised, he shalbe saued.

☞ For what purpose is it instituted?

☞ That we maye stedfastly beleue oure synnes to be forgeuen vs: For baptisme is a testimonie and

and token of remission of synnes and geuyng of the holy goste. For thys cause olde authours called sacramentes also tokens of grace or fauour, that is to saye tokēs of the wyll of God towarde vs. For when we be baptised, the promise of God is written in our bodyes.

¶ What doeth baptisme signifie?

¶ Repentaunce and remission of synnes, or as sainct Paule sayeth a regeneration or newe byrth, for the dippyng into the water, signifieth the olde man to be mortified wyth synne, the commynge vp a-gayne or deliueraunce out of the water, signifieth the newe man to be washed and clensed and reconciled vnto God the father, the sonne and the holy goste.

¶ For the father receyueth the for his sonnes sake and doth promise vnto the, the holy goste, wherewyth he wyll geue the lyfe and sanctifie the.

What

☞ What is the vse of Baptisme?

☙ That we may iudge thorowout al oure lyfe, that remission of synnes and reconcilynge is sette furth and geuen vnto vs. For although we do fall, yet vnto them whiche do amende their lyuyng, the couenaunt whiche we promised vnto God in tyme paste auayleth and lowseth not the vertue, because the Gospel testifieth that they whiche do amende be forgeuen.

☞ May baptisme be receiued agayne or no?

☙ The token oughte not to be receyued or taken agayne for the receyuynge of the ceremonie agayne auayleth nothynge. And the token once receyued is a perpetuall note, and a perpetual testimonie. Lyke as circumcision once done, was a perpetual witnesse of the bonde of God, wrytten in the bodies of them whiche were circumcised. Moreouer we

oughte

ought to exercise the fayth of this couenaunte wyth ofte callynge it to remembraunce and keepe it so longe as we lyue. Therefore it is sayed, that repentaunce is nothynge elles, but remembraunce of our Baptisme.

What difference is betweene the baptisme of Iohn and of the Apostles.

Both the Baptisms be the office and ministerie of the newe testamente, and require fayth in Christ. The baptisme of Iohn did testifie that Christ shoulde come.

The Baptisme of the Apostles testified that he was come, and by that fayeth were as well they whiche Iohn Baptised, as they whiche were baptised of the Apostles, sanctified and saued.

But that Iohn sayeth I baptise in water vnto repentaunce, but he whiche shall come after me wyll baptise wyth the holie goste. &c. He maketh no difference

be

betwene the offices or ceremonies but betwene the personnes of the ministers & the person of Christe. For he testificth that Christe is the Lorde, wherby that baptisme is vertuouse, which woulde geue the holie goste and euerlastynge lyfe, and he professeth hym selfe to be a ministre which geueth only the outwarde signe, and preacheth the worde.

¶ Of the baptisme of Infantes prouynge that chyldren oughte to be baptised.

For yf Christ sayth John. iii. Unles a man be renewed by water & the holy goste he can not enter into the kyngdome of God. This sentence is vniuersal, and it testifieth that al which shalbe saued ought to be renewed wyth water, ꝑ is to say, to be baptised therfore chylder must be baptised also, that thei may be saued.

Sey

Seconde, of the tradicion of the Apostles. For so writeth Origen vpon the sixte Chapter vnto the Rom. The churche receyued a tradition of the apostles, to ministre baptisme also vnto chylder. For they, vnto whom the secretes of the misteries of God was committed, dyd know, that there was natural filthinesse of synne in all men which ought to be abolished by water & the spirite. So doeth Cipzian & Austen proue the baptisynge of chylder.

¶ Chyrde by the reason whiche is brought out of the scripture. It is certeyne the kyngdome of God and promise of the Gospell to perteyne vnto chylder. But wythout the churche is no saluation. Therefore chylder muste be grafted and planted into the churche, and the token muste be ministered vnto the which maye testifie that the promise belongeth

vnto the. The maior is certeyne for Christe saith: lette the childer come vnto me for vnto suche belonge the the kyngedome of heauen. Also it is not my fathers will whiche is in heauen that one of these litel ons shall perysh Also, the angels of them dooe euer see the face of the father The minor is manyfeste. For there is no saluation wythout the churche, where neyther the worde nor yet the sacramentes be ministred. For the churche is the kyngedome of Christ, in the which christ is effectually by his word and sacramentes. Therefore the conclusion followeth, that chylder oughte to be baptysed, that they receyuynge the signe, may be made membres of the churche, and that God may giue vnto them hys promesse.

☞ But the Anabaptistes obiect, saynge. Seing childer do not vnderstande the worde they can not beleue, wherfore the Sacramentes do not profecte them.

Againſt

Agaynst this argument fyrst of all muste we sette the example of the Infantes which were circumcised, whiche also dyd not vnderstand the worde and yet auayled the couenaunte, or bonde, and God did receiue them for his promise sake.

Secondarilye, we muste answere, although they do not vnderstande the worde, yet is it certayne that God taketh effecte in them, accordynge vnto thys: vnlesse a man be renewed by water &c. Nor it belongeth not to vs, to searche howe God doth worke in the. It is inough to knowe, that the kyngdome of God doeth certaynely perteyne vnto thylder. Wherupon it followeth, that God taketh effecte in them.

Of the Supper of the Lorde.

What is the Lordes Supper?

The supper of the Lorde is a sacramente of Christes bodye and bloude, wherein is called into remembraunce, the offering vp of Christes bodye, and the shedynge of hys bloude for vs, wherein also Christen men gyue thankes to all myghtye God for their redemption.

☞ By how many names is thys sacrament named?

❧ The scripture calleth it the supper of the Lorde, the communion, a Testamente and it is called of the doctours Eucharistia & Sinaxis.

¶ Wherfore is it called the supper of the lorde?

❧ Because lyke as in an other cōmon suppers, breade and wyne do norishe & strenghten mens bodies: so Christe whiche is the heauenlye breade in thys hys supper norisheth, comforteth, strenghtheneth and cherisheth oure soules.

☞ Why is it called a Testamente?

¶ Because remission of alloure

synnes

synnes is promised vnto vs in it thorowe the bloude of Christe.

☞ Why is it called communion.

Because it teacheth vs that we ought all to be in loue and charitie, and meebers of one body whereof Christe is the heade.

☞ Why is it called Eucharistia.

Because we oughte to magnifye hys death, and giue thankes all together for oure redemption.

☞ Saye the wordes of the Lordes supper.

¶ Oure Lorde Iesus Christe in that same nyght wherein he was betrayed, dyd take breade, and when he had gyuen thankes, he brake it and gaue it vnto hys disciples, sayeinge. Take and eate. thys is my bodye, whyche is gyuen for you. Thys doe in my remembraunce.

In lyke maner the cuppe also after he had supped, and when he had gyuen thankes, he dyd gyue it vnto them, sayeing, drynke all

of thys: Thys cuppe is the newe testamente in my bloude, whiche is shed for you, and for many in remission of synnes, do this, howe ofte so euer ye shall drynke it in the remembraunce of me.

What is the principal ende of this supper?

¶ The principal ende of this supper is, that it maye be a token of the promise of Christe towarde vs, monishyng vs and testifying that the benefites of Christe be gyuen vnto vs, and therfore it auayleth to stirre vp and confirme our fayeth.

There be also other endes that is to saye, thankesgeuynge, for so greate a benifite. Also that wee maye be prouoked vnto good workes and to eschewe synne, because we beare nowe that we be made membres of Christes bodye, and that Christ wyl take effect in vs. Also the fruite of loue & charitie must folowe that we one towarde

an

an other do the offices of loue as cõmune mẽbres of Christes body.

☞ What is the holsome vse of this Supper.

¶ When we hauynge fayeth do vse it, wherby we beleue that the benifites of Christ do truly come vnto vs that is to saye, remission of synnes. and that we be truly grafted in Christe, and that he wyll take effecte in vs, as in his owne membres. Thys beleue causeth the vse of thys Sacramente to be holsome vnto vs, and it cõforteth our consciences. And the vse of thys Ceremonie doeth not auayle wythout thys fayeth, lyke as the vnlearned do sometyme Imagine, them selfe to purchase remission of synnes, by the selfe worcke of receyuynge, that is to saye, because they come and do vse the Sacramente with other. Lyke as the Papistes taughte the Messe to auayle by the worcke whiche is wrought.

I re-

☞ Treason agaynste the where thou sayest the vse of the Lordes supper to be, to confirme and establishe our fayeth.

¶ No outwarde thyng but onely the holye goost doeth confirme oure fayth.

The vse of the supper is an outwarde thynge. Therefore by thys worcke oure fayeth is not confirmed.

I answer vnto the maior: It is true that the holye goste doeth onely confirme oure fayeth, but he doeth vse outwarde tokens, as it were instrumentes wherewith he doeth admonyshe vs, and by them as certayne testymonyes and leales doeth stirre vp and confirme our fayeth, none otherwyse then by the worde he admonisheth moueth and stirreth vp our herts to beleue. &c.

What is the worthy preperation, and to whō ought thys sacrament to be ministred?

¶ They come and receaue it worthyly, which doing repentaunce and

and beinge afrayed for their synnes, do seeke comforte releuynge that their sinnes be forgeue accordyng vnto the promise of Christ, and for the cõfirmation and establishynge of thys fayeth, doe vse thys sacrament, as a witnessing or testimonie of remission of synnes. And because they muste vse this sacrament which do repente, therfore the churche in tyme past dyd dryue them frome the communion whiche were open synners. For they oughte not to be admitted vnto the supper of the Lorde, whiche be manifest and open euyl doars, and wyl do no repentaunce.

☞ What difference is betwene a sacrament and a sacrifice?

¶ Sacramentum, is a cerimonie or token of promission whereby God promiseth or giueth vnto vs a certeyne thyng. So was circumcision a certeyne token,

wher-

whereby God promised that he woulde receyue the circumcised. Baptisme is a token, whereby God worketh wyth vs, and receiueth vs into grace, and he hym selfe doeth in a maner baptise vs, for the minister doeth baptise in the steede of Christe.

☞ Sacrificium, is a ceremonie, or a worke of oures, whiche we gyue vnto God, whereby we may honour hym, that is, that we may testifie vs to acknowledge hym, vnto whome we make suche obedience, to be true God, and that for that cause we geue hym suche obedience.

¶ Of sacrifices.

☞ How many kindes of sacrifices be there?

Two. The one is called propiciatorij, that is, whiche obteyneth mercie and appeaseth the wrath of God. The other is called Eucharisticū, that

is

is to saye, of thankes geuynge.

☞ What is sacrificium propiciatorium?

☞ It is a worcke whyche deserueth for other remission of sinnes and euerlastynge punishmente, or a worcke reconcilynge God, or appeasynge his wrath for other men, a satisfaction for synne and euerlastyng death.

☞ And there is only one sacrifice which deserueth remission of sinnes, that is to saye, the passion or death of Christ. Hebrues. ix. Certeyne sacrifices in the lawe were called propitiatoria, not because they deserue remission of synnes before God, but because they dyd signifie the sacrifice of Christe, whiche was to come.

☞ What is a sacrifice of thankes geuing?

☞ Not that whych deserueth remission of synnes or reconcilyng, but it is done of vs whiche be reconciled, that for receyuynge of remission of synnes and for other be-

benifites, we maye gyue thankes vnto God wyth thys oure obedience.

☞ Whiche be sacrifices Eucharisticall or of prayse?

¶ In the lawe were, offeringes washinges, restoringe, firste fruites, tithes. &c. Nowe by fayeth, preachinge of the Gospel, inuocation, gyuinge of thankes, confession, the crosse, humility, the aduersities, afflictions of fayntes, prayer, also all good workes, of holye men. These sacrifices be no satisfactions for them which do them or appliable for other whyche can deserue for them, bye the worcke whyche is wroughte remission of synnes or reconcilynge, but they please God for our fayth sake.

Of thys kynde of sacrifices be ther manye sentences in the prophetes and Psalmes. Psalm. li. A trobeled herte is a sacrifice vnto god. Psalm. xlvi. Offer vnto

God

God a sacrifice of praise. And Peter sayeth: ye be a kynde whyche is chosen, an holy priesthode that ye maye offer spirituall sacrifices. And Hebrues. xiii. By hym maye we euer offer a sacrifice of prayse, the fruite of the lippes of them whych do acknowledge his name that is to saye, inuocation, thankesgeuynge, confession and suche lyke. For in the newe Testament the liuitical worshyppynges and sacrifices be abrogated, and a spirituall worshyppe or seruice vnto God muste succede in the stede of them, that is the ryghtuousnesse of fayeth, and the fruite of fayth accordyng vnto thys. The true worshyppers shall worshyp the father in spirite and trueth. Johñ. iiii.

¶ Of the crosse and adoracyons.

☞ What is the crosse

IT is anye aduersitye gyuen or layed vpon vs by God, not to the entente he woulde that we shoulde perishe, but that he maye cal vs to repentaūce, and exercise our fayth, or it is anye aduersitye or trouble which chaunseth vnto vs, by the certaine counsel & good wyll of God, that therby the faith of holye men maye be proued, the loue that they haue toward god maye be knowen, and that the godly maye be adorned wyth an excellēt and notable deliuerance before them whiche do persecute them. The crosse is the felowe or companion of the moste fayethfull worde. But aduersities as it is sayed, be sacrifices of praye, yet to be applied for of her according vnto thys of Paule: Euerye one shall take reward according vnto his labour. Also Abacuc. ii. The righteous shal liue by his fayth.

☞ Howe shall we comforte our selues in the crosse and aduersitye.

☞ In al kyndes of tribulations
must we haue in a redynes, foure
speciall comfortes.
☞ The fyrst, that we be not pu-
nyshed by chaunce but by ꝑ coun
sel & sufferance of God. Hereunto
belõgeth ꝑ knowledge of ꝑ prouis-
ion of god. Math. x. One of these
littel sparowes shal not fall vpon
the earth wout ꝑ wil of mi father
but euen al ꝑ heares of your head
be nũbred. And ꝑ. i. of the kinges
ii. the lord doth mortifie & reuiue
☞ Secõdarely, ꝑ god suffreth vs
not to be punished to ꝑ intent we
should perish but that he may cal
vs to repẽtaũce and exercyse our
farth So Paule. i. Cor. xi. when
we be iudged of ꝑ lord we be correc
ted lest we should be cõdẽpned wt
thys world. Also pro. iii. The lord
doth chastice him whõ he loueth.
Hebr. xiii. He doth scourge eue-
ry sonne which he receiueth, Apo.
iii. I chastice them whom I loue

And

And Dauid: It is good for me yͤ thou cast me downe. And Christ. Blessed be they which mourne. Woo be vnto you whych laught nowe &c.

Thirdly, when we se the vngodly liue in al wealth riches and delite, we our selfe neuer the lesse beinge caste awayes of all men, oppressed wyth great misery, that therfore we be not angrye or take indignacion, but that we obeye God wyth an equall mynde, knowynge that these troubles be not tokens of wraugth or reprouing but that we maye be made members like vnto the image of christ. So Paule. Rom. viii. If we suffer wyth Christe, we shall reygne wyth hym, wee muste be made lyke in forme vnto the Image of the sonne of God. And Peter sayeth Iudgement beginneth at the house of Dauid. And Christ sayeth. He whiche wyl folowe me let

hym

hym take hys crosse. And Paule. all that wyll lyue godly, shal suffre persecutiõ. And Dauid. They which do sowe in sorowe shall reape in ioye. &c.

Fourthely that in all these we do receyue and kepe stedefastelye fayeth, that is to saye, that God willbe present with vs, and helpe vs, and for his wisdome and goodnes, wyll once deliuer vs. And in thys fayth is god to be called vppon, for wee be ofte punished of God, that we maye haue occasion of exercisynge our fayth & inuocation. And by thys occasion the knowledge of God is more excellente, and it encreasethe in vs, as the example of kynge Manasses doethe teache. That the lorde is god, which knowledge of god in idlenes, and pleasure and prosperitye is forgotten. Lyke as ỹ example of the children of Israell doeth teach. The people dyd syte

to eate and to drynke, and dyd ryse vp to playe.

¶ Wherfore doth the scripture so diligently set furth and intreat these cõfortes

☞ That we may accustome oure myndes vnto true repentaunce and that we maye learne to suffer aduersities, and exercise our obedience and fayeth, & specially that wee maye represse the affections of the mynde, when we be prouoked with wronge, we fall into desire of reuenging. So Esaias. In silence and hope shal thy strength be. And Christ sayth. In your pacience shal ye possesse your hertes Luke. xxi.

¶ What is true patience

☞ Not onely to obeye God in aduersities, but also to ouer come the indignation of nature whych is feble, or eles certaynelye to resiste it. And thys vertue is necessary in the churche and the common wealth, that is to saye, to forgyue priuate wronges for the trã-

quy

quilitye of ȳ common wealth, leste contencions bee stirred vp in the churche. Lette vs esteme rather that we oughte to suffer aduersities, then trouble the quietnes of the common wealth for priuat iniury done vnto vs.

But what euyl worketh impatience?

☞ It is angry wyth God, and it doeth expel, firste obedience, and then after fayth out of the hertes Therfore in great aduersities many bee altogether blasphemers, and they seke for couceles agaynst the commaundement of God, lyke as Saul did aye counsel of a witch Also the sorowe of iniurye ingendereth hatred, and doeth prouoke vnto reuengynge. Of the whiche thynge ariseth, not onely priuate discordes, but also sedycions and stryfe in the common wealth. Also berylies, and many other euyles. These muste be farre from a chrysten man.

¶ Of humiliation or Lowlines

☞ What is humiliation?

HUmiliation or makynge lowe, is the true feare of God, towarde God, wherbye consciences affrayede wyth the iudgement of God, cast away al confidence of their owne powere, of theyr owne wysedome or rightuousnes. We haue an example in Dauid, when he was chidden of Nathan the prophet, he perceyued hys synne, not trustyng ẏ he could pease the wrath of god by his owne rightuousnes When he dyde se that he was expelled out of his kingdome, he dyd knowe that it was by the counsel of God, therefore he did not trust ẏ he was able to kepe the kyngdō withe hys owne power or wysedō.

Of this lowelines is mention made. Esaie. lxvi. Upon whome shall my spirite reste, but vpon him

him which is lowely. And Christ. Blessed be the humble. Therfore they which be lowely be heard of God Psalme. ci. He hath loked vpon the prayer of the lowely. &c. They be exalted of god, Luke. i. He hath deposed the mighty from theyr seate, and hath exalted the humble.

The humiliation of Monkes, whiche they haue fayned in outward vertues and ceremonies, is plainly Hypocrisie, and it may rather be called pride.

Of prayer

☞ What is prayer.

It is a petition of a certayne thinge of God, with the affection of the herte and wyth fayth and thankes gyuinge vnto God for the benifites receyued. Therfore to praye is to speake wythe God and to desire some thynge vpon hym.

☞ How manye kyndes of prayer bee there.

☞ Two. Innocation or prayer, and thankes giuinge.

What is innocation?

It is whereby God is called vpon in any thyng, or whereby a certayne thynge is ared of God. Hereunto belonge psalmes which be prayers.

How many thinges be required in innocation or prayer,

Foure. The commaundemente of god the promelle, fayeth and the thynge which is desired.

What is the fyrst?

The authoritye of gods commaundement, whiche commaundeth vs to praye and cal vpō god. Lete vs learne, that to swere bye the na me of God, to steall to committe adultery. &c. bee not onelye sinnes, but also ȳ it is sinne not to praye, not to require somethynge of god not to loke for helpe in perels, not to gyue thankes for the benifites receyued.

Also it is not in oure choise to praye or not to praye, but it is a

neces-

necessarye worcke commaunded of God.

But thou wilte saye, my misbelue & my vnworthynes doth affraye me.

When misbeleue tempteth the resiste it wythe the worde of God Math. vii. Aske & it shalbe gyuen you, for euery one whiche axeth receiueth. And Psalm xlix. Call vpon me in the daye of thy tribulation, and I shall heare the. &c.

But when thy vnworthines accuseth the thou shalt remember that the authoritie of godes commaundement ought not to be denied for oure vnworthynes. It were surely a greate madnes, to dispute as concerninge the other cõmaundemẽtes, that we would not abstaine from thefte, murder, adultrye. &c. because we bee not worthie to obei god. What housefather cõmaũdinge his seruãte to do a lawful worke, would receiue such an excuse, if he shuld answere ỹ he were not worthie to obei hime

☞ The promesse of God whiche testyfyethe that oure prayes bee hearde, John.xvi. I saye verilye vnto you, what so euer ye shall axe my father in my name, he wyl gyue it you. And Luke.xi. Howe muche more wyll your father which is in heauen, gyue the holy goste vnto them which desire hym. Taulerus sayethe that the herte of man can neuer be so desirous to take, but God is muche more desirous to gyue. For he is true, and kepeth his promise.

☞ Sayethe that is to saye, that we beleue oure synnes to bee forgiuen vs, and oure prayers acceptable vnto god, and that they bee heard for Christes sake, and not to be in vayne, but either to purches deliueraunce frome the presente perell or mytgatynge, or some other good thynge. In presente perils we must make thys condition

on. If it do not displease god, if he iudge that it be profitable for vs like as Dauid did .ii. of the kynges, xv. If I cā fynd grace in the eyes of the Lorde, he will bringe me agayne, But if he shall saye, I am not contente wyth the, I am redye, let hym do as he thynketh good. Do the leper, Math viii. Lord if thou wylt thou cast make me cleane. And Christ sayeth. Father if it be possible, lette thys cup passe from me, neuer the lesse not as I wyll. &c.

Therfore we ought not to prescribe vnto God the maner, nor yet the tyme of oure delyuerance but lyke as Paulle sayethe. That God doeth more for vs then we either desire or vnderstande. Moreouer oure fayeth muste not ware faynte, whē those thynges which we are be not by and by graunted, as thoughe God woulde not heare oure prayers, but we muste

know

knowe that oure fayethe is exercised wyth suche prolongynge.
Lyke as God dyd promise a sonne vnto Abraham, yet he prouokeinge Abrahames fayeth, woulde not fulfill hys promesse vntill his extreme age.

☞ What is the fourthe

☞ The thynge whiche is axed. For oure prayer oughte not to be a vayne blatterynge. But wee muste either axe somethyng of god or eles giue him thankes for some benifit receyued.

☞ What is to be axed of hym

☞ The Scripture doethe commaunde vs to axe spirituall and bodily benefites, priuate thynges and common thinges whyche be presente and those whyche bee to come. Also we be commaunded to praye for the church, that it maye be deliuered frome errours & vngodlynes, and from euell examples, that thereby mo maye obeye the Gospell and so be saued. Paul cō=

cõmaundeth vs to praye for kynges and rulers, that God maye graunt vs peace. Also we be commaunded to praye for our liuyng and other bodily necessaries. Like as the prayer of the Lorde doeth conteyne al these.

Of the lordes prayer

What is the prater of the Lorde?

It is a briefe forme of praying whiche Christe taught his disciples and all fayethfull men. Mathew. vi. Whē ye praye saye thus

OUre father whiche arte in heauen. Halowed be thy name.
Thi kingdome come
Thy wyll be done in earth as it is in heauen.
Gyue vs thys daye oure dayely breade.
And forgyue vs oure trespases, as we forgiue them that trespasse agaynste vs.
And leade vs not into temptacion.

But

But deliuer vs frō euel, So be it.

The preface is the title. For we call god oure father, dwellinge in heauen wher we loke for no earthly heritage, but for heauely Joyes and euerlastynge lyfe.

The firste petition praeth for the glory of God for the doctryne and goinge forthe of the gospell, that is to saye, that the name of god maye be declared sete fourthe and prayfed among al people. For it is greate vngodlines, that the name and honour of oure workes and creatures shoulde bee preferred before the glory of god.

The second petition prayeth for the vertue of the gospell and for oure gouernance, that is to saye that God woulde witsaffe to begynne hys kyngdome amonge vs bye the vertue of the holye goost. And that the kyngdome of the deuel may be cōfounded and broken.

The third petition prayeth that

here

here in erath all paſtours, Rulars and ſubiectes, may do that whiche is acceptable vnto god. Lyke as the Angels in heauen do neuer re fuſe hys wyll.

Theſe three peticions belonge vnto the glory of god, theſe which folowe doe declare oure wrechednes and miſeries

The fourth prayeth for oure kinnge, peace, defendinge agaynſte oure aduerſaryes, good fortune in doinge oure buſines, bringing vp of chylder, to be ſhorte all commodites belongynge to thys preſent lyfe neceſſarye as wel for the ſoule as the body.

The firſt peticiō prayeth that oure ſynnes maye be forgyuen vs, and that to be certayne, if we wyl forgyue other. For to the intente we ſhould certaynely knowe that God wyll forgyue vs, he ſetteth thys worke before vs, that is to ſaye, that we forgeue the whyche

do faute vnto vs. Wherfore thys petition teacheth that in euery prayer we oughte to haue fayeth of remyssion of synnes, and that wee muste take Christe for ours mediator.

The fyrste petition prayeth that wee be not drawen bye the crafte and subtelti of the deuel vnto vngodlynes and other mischife, leste at the lengthe wee, taken in suche trappes, maye fall into desperacio. The seuenth petition prayeth for the deliueraunce from synne and wretchydnes, frome the myseryes of thys presente lyfe and that euerlastynge lyfe and rightuousnes may be giuen vs.

The conclusion Amen, is a certificacion of the herte and conscience, that we shoulde beleue vs to be heard of the father.

Of the office of Rulers.

What is the office of Rulers?

It is a godli ordinãce ordeined of god, for kepynge of good order and peace, to punithe euell doares, and saue them which be innocentes, wher vnto obedience is dewe, not onely, for the auoidinge of their oth but also for conscience. Or more briefly so. It is euerye lawefull power, ordeined amonge men by god, for the maynteanunce of the good and the punishemente of the euell, and to iudge accordyng vnto ryght and equalnes. Rom. viii.

What is a tirannt

He is an euell and vnequalle officer whiche ruleth not accordynge vnto the lawes, but after hys owne vnright desires and malice

Is the office of rulers grounded vpon holy scripture or noe

Yes verely. As wel in the olde as newe testament. Gene. viii. Who so euer shall shede mans bloude his bloude shalbe also shede. And Exod. xxi. If anye man doe purpose

posely kyll hys neyghboure thou shalt pull hym from myne altare, that he may dye.

Rome.xiii. Let euerye soule be obedient vnto the superiour power for there is no power, but it is of God. &c.

i. Peter. ii. Be ye subiecte vnto all rulars which be created amonge men for the loue of god, either vnto the kynge, as moste excellente or vnto captaynes as they whych be sent of hym.

Math. xxvi. Christe sayde vnto Peter: he whyche striketh with the swearde shall perysshe wythe the swearde. And Luke. iii. John Baptiste sayeth vnto the souldiars, do no man wronge, but be content with your wages.

¶ Is then the office of Rulers, the ordinaunce of God?

Yes, The good creature of God. and a thynge not only permitted of god, as those thynges which be euyl are sayd to be permytted. As warr

warre pestilence. et cetera. But a thing allowed by ỹ worde of God, instituted & ordeyned of god, like as the mouyngs of the heauens & celestial bodies be ordeined of god, and other creatures.

☞ Wherfore then doe so many vngodly and euell persons spoyl & hold offices & Empires?

¶ Ther must difference be made betwen the persons and the office The office is the worke of God & remayneth, although the persons do abuse ỹ ordinaũce of God. Like as Nero Julianus, & suche lyke.

☞ Unto what thynges must the Rulers haue respect?

¶ Unto God, vnto their self, and vnto their Subiectes.

☞ Wherfore vnto God?

¶ That thei may knowe what is their deuty, & what God doth requiere of thẽ. For he requirethe four thinges of them.

Firste, the knowlege of God, that is to say, that thei ought to know him to be God, in whose hand all

powers of the earth be, which gyueth ỹ kingdoms frō one vnto an other, and doth constitute Empires, like as Moises saith, Deut x. Dauid .i. Paralip xxx. Daniel. .iiii. The king of Babilon did not acknowledge the Lord to be God, therfore was he driuen out of his kyngdome.

Secondarily ỹ feare of God, ỹ thei may fear God in al things, and walke diligentli in his ways. So doth Moyses exhort. Deut. xvii. And Psalm. ii. And Psa. lxxxii. Pharao the king of Egipt, bycause he would not feare the lorde God, was striken wt ten plages, & at the lengthe drouned in the sea Saul despising the cōmaūdemēt of God, was casten out of ỹ kyngdome.

Thirdly, wysdome which they maye obteine of God, like as Solomon .iii. Reg iii. Psal. ii. Be ye learned which iudge the earth.

Fourthly

Fourthly, iudgement & iustice that thei may iudge that whiche is right vpō ẏ erth. So Moyses Exod.xxiii. Hier.xxii. Deut.xvi. Esai.x Sap. vi. Achab the kyng of Israel, bicause he exercised vnright tuousnes, againste Naboth, was corrected of the lorde.iii. Of kynges the last chap Camoises ẏ kyng of the Persians, Caused the false iudge to be slain, in an example of feare vnto al other iudges.

Wherfore vnto their selfe

¶ That they maye know where they shuld seke comfort in aduersities, and that thei be not able to rule al things right in the cōmon wealth wythout ẏ helpe of God, against so great power of ẏ deuel which euer goeth about to destroy and desperse kingdoms, And this cōfort standeth in foure thinges,

¶ Firste, in vocacion, that they may know their selfe to be lauful lly called vnto the office of a ruler

For this doth specially comforte the conscience in aduersities Absolom died an euyl death, because he inuaded the kyngdome of hys father, and lykewyse the kynge of Munster.

¶ Secondarely, that thei maye know, god to be the authour and leader in this office, and that he vseth officers as instrumentes, & appointeth angels for the gouernaunce and sauegarde of them, Daniel.xii. Iosue v. Iudi.ii

☞ Thirdly that thei maye know God to take Ciuile iustice for the most precious treasure vpō erth, in somuch that he witsake to call the Rulers by this worde Elohim, Psalm.lxxxii. I haue sayde ye be gods, and that he commaundeth to praye for kynges and Rulers. 1.Timoth.ii.

¶ Fourthly, that thei euer haue before their eyes, the exāples and histories of the olde testamente,

how

how God hath wonderfully delyuered the rulars frō presēt euels. For an exāple be Abrahā, Joseph Gedeon, Dauid, Esechias &c.

¶ Contrarye wyse howe he hath destroied those which make insurrection agaynste the rulars For an example be Chore, Dathā, Absolome, Judas of Galyle, Theudas & the vprore of ꝑ husband mē

Wherfore muste they haue respecte vnto their subiects?

¶ That thei mai know, bi what meanes they oughte to rule and gouerne their subiects in peace & tranquillity. For they must with one eye haue a respecte vnto God, and wythe the other vnto theyr subiectes.

¶ Besid that, that thei take not theyr subiectes as it were brute beastes but as companyons, and felowe heires of euerlastyng lyfe. Then after, that thei defend thē which be pore widowes, fatherles

Childer

Chylder, them which need whose father and iudge God testifyeth himselfe to be, & that they know themselfe also to haue a lorde in heauen Colo. iii.

Thirdly, that they promote and defende goodnes, and correcte the whiche be euel, that they whyche be good may haue peace, the after good bryngyng vp of youthe in lernyng, and fynally Godlynes.

But they must correcte wyth reason, as it is a cõmon saying that they leese not the more for the lesse that is to saie, that they do not for the cause of one manne destroye a whole contrey. It is a prouerbe. He cã not be a rular, which cã not dissemble. For an example is Dauid, which woulde not kyll Ioab the murderer, so long as he lyued. And Augustus was wont to say: To warre is to catch fishe with a golden hoke.

☞ What do the Rulers owe vnto their subiectes? The thinges

First

Firste, That they heare wyth an equal minde widowes, fatherles chylder, pozemen, and iudge and pzomote their cause.

¶ Second, ꝯ they defende their subiectes, and kepe them in peace that thei pzomote good men, and punishe ꝯ euyl doers & adourne the common welth with good oz-dinaunces and lawes.

☞ Thirdly that they institute & pzouoke, vnto godlynes, and the knowledge of gods wozde. These wozkes doe greately adourne rulars and be acceptable vnto god.

☞ What doe the subiectes owe vnto their rulers?

¶ Thze things, tribute, feare, honour and loue. Rom. xiii. Gyue ꝯ is due vnto all men, vnto whom tribute, tribute: vnto whom feare feare, vnto whom honour: honour Be in debt vnto no mã, but loue one another. ¶ Of tribute sayth Christ: Mat. xxii. Gyue vnto the Emperour that is due vnto hym

Of feare. Prou. xxiiii. My sonne feare the Lorde and the king, and haue nothynge to do with the seditious. Of honour. i. Pet. ii. fear God and honour the kynge.

Is the power of Rulers infinite?

No, for they oughte to commaũd or do nothynge agaynst the lawe of god, or the law of nature. Thei be to blame also when they commaund anye thynge agaynst the lawes of their kingdõe, or against the fourme of their Empire.

It was not lawfull for Achab to take wrongfully the vyneyard of Naboth the citysen agaynste hys wyl. So is it not lawful for princes to wythdrawe the goodes of their Citisens so much as thei lust and at their owne pleasure. For the citisens bee Masters of their owne goodes. And Jhon Baptist saith be contẽt wt your wages. &c

Wherfore, the place of the kingdomes right or title in Samuel graũteth not vnmesurable licẽce

vnto

vnto prynces, But it speaketh of their wages: ẏ is to saie it graunte the them to take wages of the goodes of pryuate men for the necessity of the comon wealthe.

☞ But what if they shal commaunde any thing agaynst Godes lawe?

☞ Then muste we answer with the apostles: God must rather be obeied then men. For an example be Daniel, the thre Childer, also the Machabies, also the apostles Act. iiii. Thei must rather be monyshed that they oughte to kepe, not only the second table, but the first also, that is, that it belongeth not only vnto rulars to take care for defendyng of the tranquillitie and peace of their citisens, and to wythdrawe and expell wronges from their goodes and bodies: but also to kepe good order cōcernyng religion.

Wherfore the rulers must forbid vngodli seruice, vngodli doctrine Heresies ẽ forswearynges, and cō

tention

tention of religiō. Like as not only the kynges of Israell did, but also of the Gentiles, Nabuchodonosor and Darius, whiche made proclamacions, wherein thei dyd forbid that ani blasphemi should be spoken agaynst the God of Israel So shall commone wealthes be truely happy, for God in lyke maner wil defend them, and geue thē aboundaunce of al goodnes as he hath sayd: I wyl glorify thē which glorifie me.

☞ Be these politicke workes acceptable vnto God?

Yes, Domestical and politike workes of thys life, whiche euery one doth according to his vocation, be good workes, and in them which be Godli, be ꝑ true seruice of God, for they be workes comaūded of God, and therfore prophets doo ofte praise these politike workes wherof some be workes of mercy commended aboue sacrifices. Esa. i. speaketh of sacrifices. Who doth

doth require these things of your handes &c. But of suche polytike workes he saithe
Deke iudgmēt, healpe them whiche be oppressed, defende widowes &c.
And he promysethe therunto rewardes. If your synnes shall be redde as scarlet, they shalbe made as white as snowe Esa. vi. I wyl mercy and no sacrifice. &c.
And of domesticall offices Paule saith. i. Timo. ii. A woman shalbe saued by generacion of childer &c. Here doth he ioyne faithe and the workes of vocacion.

☞ Wherfore doo hypocrites then so greatly prayse monastical workes.

¶ They do impudently and sore, greue the cōsciences of many mē for the worke of Ciuile life ought to be preferred before monasticall workes for thre causes.

☞ Firste, bycause they be cōmaūded of God and be oure vocation

☞ Seconde, They be offices of

Loue

Loue, ordeined for the comon profite of al men.

Third, Thei be in ieoperdy of ẏ crosseand commõ aduersities, therfore they be exercisynges of faythe. Contrari wise, monastical workes haue no commaũdement of God or vocation, wherfore thei be vnprofitable seruice. Math. xv. They worshippe me in vayne teaching the commaundementes and doctrynes of men. Besyde ẏ they whyche teache these workes dooe not helpe other, but rather enioye moste pleasaunte idlenes, whose bealy is their God. Rõ the last chap. Finalli, thei wil take no payns in the troubles and aduersyties of the comon wealthe. &c. Therfore Ciuile life is muche to bee preferred before monastycall ceremonyes and workes.

¶ Of matrymony

☞ What is Matrymonye?

It

IT is lawful coupellyng of mā & woman, instituted, vniuersally, for the bryngyng furth of children and auoydyng fornicatiō

☞ Whose Ordinaunce is it?

It is the ordinaunce of God, for God is ỹ ordeiner of Matrimony fyrst by the counsell of God mā is created. Gene. i. Let vs make a man after the similitude of oure owne ymage. Secondarelye, the woman is also created by the coūsel of God. In the same place. It is not good ỹ the mā shalbe alone lette vs make hym an helper. &c. And he castynge Adam in a slepe, dyd take a rybbe. &c. and thereof buylded a womā. Thirdly he dyd bring hir vnto Adam, and blessed thē: Increase and multiplye, and fyll the earth.

☞ Betwene How many may Mariage be made at one tyme?

Betwene two alone

For Matrimony is the lawful coupling of man and woman

And

And although the exemples of ỹ old testament do wytnes, that Poligamia, or hauyng of many wyues was vsed, perchaunce for the more encreasing of childer or permitted for other causes: yt ỹ new testament doth generally forbide it, Christ being the author, which doth call agayne matrymony vnto the first institution. Math. xix. He which made man, made them man and woman. Gene. ii. They shalbe two in one flesshe.

☞ Where was it instituted?

In paradise a place most pleasaũt

☞ When was it instituted?

In the begynnyng of the worlde, in the tyme of innocencye when ther was as yet no synne.

¶ Wherfore was it instituted?

¶ Fyrste, for the procreation of Childer, that mankynd myght be preserued, Gen. i. Increase and multiplye &c.

¶ Secondarili, for the auoiding of fornication. i. Corinth. vii Let euery

euery man haue his wife, and. Euery woman hir husband

¶ Thirdly, for the eschewing of Idlenes, that is to say, that they whyche be maryed shoulde haue some thing to do, leste they should synne in idlenes.

¶ What is to be done in Matrimony.

¶ Let them whyche be maryed put al their trust in God whyche is ỹ author and institutor of matrymony, Let them lyue togither peaceably and wyth one hert let thẽ bring vp their Childer which GOD hath sente them, and their household in the feare and loue of God, & let thẽ so vse their goodes that they do not hurt other men.

☞ What is to be suffered.
What is the crosse of mariage.

After breakyng of ỹ cõmaũdmẽt God said vntoỹ man. Thou shalt eat thy bread in the sweate of thy browes &c.

He sayede vnto the woman thou shalt bryng forthe thy childer in sorowe

sorowe. &c. And yet dothe he comfort them in the crosse. He sayethe vnto the mã whils thou be retorned into erth whereof thou arte made. &c. He saith vnto ẏ womã: Thou shalte brynge furthe, but in sorowe. And Paul. i. Timoth ii. The woman shalbe saued bye generation of childer, If she will remayne in faythe.

☞ May matrymony be dessolued or no?

¶ No, for Christe saythe Math. xix. Let mã not separat ẏ whiche God hathe coupled. Yet when adultery doth chaunce, the bande of maryage is broken, and ẏ faith which is promissed is also broken, wherfore in such case it is lawfull to separate, according vnto ẏ doctryne of Christe.

☞ What are to be obserued in matrymony?

¶ The consente of fathers and mothers, or of them whyche be in their stead Also the consent of the persons whyche make ẏ contract, Also the lawes of nature, Impe-

rial

rial, and the customes of ỹ cõtrey. For matrymony perteyneth also vnto Ciuile or politike order. Also let them whyche bee maryed thynke, that this kynd of lyfe is acceptable vnto God, & therfore is it anoyned with promisses and the worde of God. Also wyth blessynges as well bodyly as goostly. Psalm Cxxviii. Thou shalt eate the laboures of thy handes, thou shalt be blessed and it shalbe well wythe the. Thy wyfe lyke as a vyne tre. &c. Also Matrimony is a token of the spirituall Mariage & felowshyp which is the churche of Chryst Ephe. v.

☞ Is mariage fre for al men?

Yes, before Chrystes tyme, virginitie was condemned, nor it was not admitted that any should remayn virgyns, for the sede which was to come. Because it was vncertayn of what woman Chryste shoulde be borne. And it was the curse of the lawe, not to bringe

furth seed in Israel. But nowe is Matrimony free .i. Cor .vii. concernyng virgins I haue no commaundemēt. &c. But Christ doth accept three kyndes of gelded mē. Math .xix. These except, no man ought to be without Mariage.

Of Invocation of Sayntes.

Are saints to be called vpon for mediators?

NO, for Paul sayth: there is one mediatour of God and man, a man Jesus Christ. i. Tim. ii. And Roman. viii. Jesus Christ which was dead, which also hath rysen agayne, whiche sitteth at the ryght hand of hys father, which also doth pray for vs &c. And. i. Jhon ii. If any manne shall synne, we haue an aduocate with ỹ father Jesus Christ, iust. By these sentences is the moost vaine distinctiō confuted, wherbi the papistes teache that there be two mediatours, that is to saye,

one

one of Redemption, as Chriſte: And the other of intercellion, as ſayntes:

¶ Ought the ſayntes to be worſheped:

¶ No. For Chriſte ſaithe. Math. iiii. Thou ſhalt worſhip thy lord God, and hym alone, ſhalt thou ſerue. And. S. Auſten in the boke of treue religion. Sayntes are to be honoured for Imitation, not for religion. And we honor Angels with loue not with bondage, nor we buylde not temples for them. For ſayntes wyl not ỹ we ſhal worſhip them ſo. For they knowe vs, when we be good to be the temples of God. Therfore it is wel wrytten, that the Angell dyd forbyde the man to worſhip hym, & tolde hym he ſhould worſhyp God Apoc xix. And xxii.

¶ Chriſoſtomus. vi. Homil. De profectu Euangeli ſayth: with god we nede no patrõs, nor much rũnyng vp and downe, to flatter other men But althoughe thou be

alone, and haue no patrone, and if thou wilt thy selfe pray vnto god thou shalt haue thy purpose. For god doth not so expressly graunte when other do praye for vs, as if we should pray our self, although we abounde wythe much synne. For an example is the woman of Cananye, Math xv.

☞ Yet by lordes and Earles must we goo vnto the kynges or Princes.

☞ Ambrose. Rom. i. Dothe manyfestly confute thys similitude sayinge: lyke as he is ryghtly condempned for a trayter, whyche gyueth the honour of a king to an Earle or lorde: So be they also worthy to be accused whych gyue the honour deue vnto the name of God vnto anye creature, and forsaking the Lorde, worshippe their felow seruantes. Nowe then we make suyt vnto the kyng by hys rulars and officers because he is a man, & knoweth not vnto whō he hathe committed the common

wealth

wealth. But to obteyne fauore of god whych knoweth al things we nede no forspeaker, but a deuout mynde.

☞ How must we then worship saintes?

We must thinke and speake also, most honorably of sayntes. For god wyll wythout doubt that we shall honour thē, whō he hys selfe doth honour. The father doth acknowlege them for hys Chylder. The son calleth them brethren & felowe heyres. The holy goste calleth them hys temple. Therfore he whych dothe not honour them doth despyse Christ in them, and the grace of God, whereby they haue atteined vnto so great holynes and vertue. For what dothe he iudge of the holy Church, whi che wil not honour, our like mē bers in Christe, whych be now set at rest & certifyed of euerlasting helth? The old churche did celebrate the memoryales of sayntes,

it did thanke god for their deliue-
raunce, for the grace of god gyue
vnto them, and for their blessed-
nes. & for the godly gyftes whych
god dyd poure into hys churche
by hys sayntes. Wee see also in
sayntes, what the grace of god cã
do For when we heare thẽ, which
were lyke vnto vs, so myghtely to
haue ouercome the world & death
we should by & by be prouoked to
conceiue the trust of the mercy of
god promised in Christ. Thẽ their
Exa mples doe inflame vs vnto
imitation, ỹ we praye vnto god
for such lyke fayth, and folowe
the vertues of the sayntes as our
vocation and profession is So is
oure fayth in Christe confirmed
charity is kyndled, Hope of euer-
lastyng lyfe is made stronge, we
remember that they be not loste,
but sent before vs vnto the life of
the worlde to come. Therfore we
worshipe them wyth suche kynd
of

of worship and loue, as we gyue vnto holy men in this lyfe. But with godli honor we nether worshipe, nor yet do teache that any other ought to be worshipped but god alone. For the sayntes their selues, or men, or yet Angels will not suffere that to be gyuen vnto them, whyche they knowe is due vnto god only.

Of buryall

☞ Wherupon cometh burieng of the dead.

OF the word of god Gen. iii. Thou art ashes & ẏ shalt be turned into ashes. Bycause this word. Aphar in hebreu signifieth erth which is digged vp, or groūd, like as it is sene, in graues. For thys cause thys honeste Ceremony of buryenge dyd euer remayne in the Synagoge and in the church, & it is a testymony of oure faythe, that we beleue the resurrection of the fleshe, and of our loue toward our neighbours

whych be dead, whom we beleue not to be loste, but only to be sent before vs, nothyng doubtyng but that we shal se al our frendes in the day of the lord, and that they and we shal dwelle togither with Christe for euermore. The gētiles, and specyally the Romaynes, dyd burne their deade bodies.

¶ Wher must the place of buryeng be.

Amonge our auncytorres as wel Iewes as Gentiles, Buryenge was wythout the Cyty. So Abrahā dyd bye a fielde of Ephrom for ỹ buryeng of his wife Sara, Gene. xxiii. Wher also afterwardes were buried Abraham, Isaac, Iacob, and Ioseph. So was ỹ yonge man whom Christe rayse from death caried out at ỹ porte Naim, Luke. vii. So Lazarus was buryed wythout Bethania. So likewyse the sepulchre of Christe was wythout Ierusalem, Therfore remayned this worde Effercie amonge

Amonge latine men that is to saye to be caryed out.

☞ How must buryal be celebrated.

¶ Buryeng ought to be relygyously handled among chrysten mē for ỹ vndeceyueable hope of our resurrection. And ỹ corse must be caried vnto ỹ Sepulchre, of godly men. And when the body is buried, we ought to remēbre, that we be al dead & dampnable throwe Adam. Then agayne that we be al reuiued in Chryste, whych hath restored al vnto vs, whyche Adam before hath corrupted & loste for he hath ben dead for our synnes, whych he hath al clensed & purged by his death & hath abolished our death, and he is made resurrection & lyfe vnto al them which beleue. He which beleueth in him, althoughe he shalbe dead, yet shal he lyue. And euery one whych lyueth & beleueth in him, shal neuer dye, Johñ. xi. Our bodies be mē-

bres of

of Christe. Therfore lyke as God hath rayſed vp Christe our lorde, & our head, euē so will he raiſe vp vs by his power. i. Corinth. vi.

¶ Of the ryſyng again of the dead.

☞ What is the reſurrection of the dead?

IT is wherin at the laſte day al men ſhal ryſe from death, they which be godly vnto euerlaſting lyfe, and they whych be vngodly vnto euerlaſtyng puniſhement.

☜ How canſt thou proue the reſurrection of the dead?

☞ This article of our fayth is counted the beſt, for whoſe cauſe we profeſſe al the other. Therfore the ſcripture, & ſpecyally ỹ newe Teſtament is ful of teſtimonies. And to confyrme oure myndes agaynſt Epicures opinions, and to noryſhe fear and our fayth, it is good to haue in a redynes, many teſtymonies, which may teſtyfye, that we ſhal riſe wyth theſe ſame bodies. Math. xxiii. Chriſte pro-

ueth

neth the resurrection of the dead because God hath sayed, I am the god of Abraham, and the god of Isaac, and the god of Jacob. et c. God sayth he, is not the god of ꝑ dead, but of the liuyng. Therfore it is necessari that holy mē which be dead shall ryse agayne wythe their bodyes.

Also cap. xix. He calleth resurrectiō a regeneratiō, whē these bodies raised from their graues or sepulchres shalbe renewed. Luke. xiiii. It shal be restored to the resurrection of the iuste.

Johan. vi. This is the will of my father, ꝑ euery one which seth the sone & beleueth in him, shall haue euerlasting lyfe, and I will rayse hym vp agayne in the laste daye.

Rom. viii. If the spirite of hym whiche raised Jesus from death, do dwell in you, he wyll reuyne your mortal bodies, for the spirite of him which dwelleth in you. In

the

ỹ same place. But we also hauing ỹ first fruits of ỹ spirite do longe after the election of the childer of god amonge our selues, lokynge for the redemption of our bodies. 1. Corinth. xv. He doth purposly defend this article thorow out ỹ hole Chap. For he proueth by the resurrection of Christe, that we shal also of necessity rise agayne. For therfore hath Christe risen ỹ he myght ouercome and abolyshe death, and that he myght restore anewe an euerlastynge lyfe vnto them whych beleue.

Lyke as death, sayth he, entered in by man, euen so by man is the resurrectiō of the dead. And like as al be dead in Adā, euen so shal al be reuiued in Christ. ii. Cor. iiii Euer carting about, ỹ dyyng of Jesu christ in our bodies, ỹ the life of Jesu might also appere in our bodies If the lyfe of Christ ought to be declared in our bodies, it is ne-

cessary

cessary that our bodies deliuered from death and raised vp againe, shall liue an euerlastynge life. If we beleue ỹ Christ is dead & hath risē againe: euen so wil god bryng thē wyth hym whych haue sleped. Thessa. iiii.

☞ Bryngе forth wytnesse out of the olde Testament.

Esa. xxv. The face of thē which be wrapped in, shalbe deuoured in this hill wherwythe all people be wrapped, and the couering wherwyth all people be couerede, and death shalbe deuoured for euermore. The prophet calleth ỹ face of them whych be wrapped, death & synne wherin al people be wrapped, for deathe before God is as it were a wrappyng in, wherin al ỹ world is inuolued, but this wrappyng in, in the hil Syon, ỹ is in ỹ church shalbe abolished frō ỹ godly, for ỹ is the fruit of the Gospel, that it reuiue thē which be dead. ¶ Esaie. xxvi. The deade shall lyue, My kylled menne shal ryse.

Awake

Awake and be mery ye whyche dwel in duste. et c. Go my people, entre into thy chambre and shite thy doores &c. Esech xxxvii. Loe, I will open your graues, & bring you out of your sepulchres, mi people et c. Job xix. I know that my redemere lyueth, and in the laste day shall I be rayled from ỹ erth and I shalbe couered agayne in my Skyn, & in my flesshe I shal se god my sauiour.

¶ To be shorte this artycle is conteined al ouer in ỹ promisses & exãples of ỹ fathers. For bicause delyueraunce and glorifycation is promised vnto holy men, and yet they neuer theleſſe be in this lyfe punyshed and in the power of deathe, therfore it is necessary an other life to remayne, wherin they glorifyed, shal lyue euerlastingly.

So ỹ epistle vnto ỹ Hebrues teacheth, that the fathers of ỹ old

tes

teſtament kepeth the fayth and
beleue of reſurrectiō. For in faith
be they al dead, not receyuyng ȳ
promyſſes etc: Therfore Jacob
commaunded his chylder to bury
him in ȳ ſepulchre of his fathers
And Joſeph commaūded his bo-
nes to be caried out of Egipt.

☞ Shal al men ryſe both good and euele

The reſurrection of al men ſhall
be one & comō, as wel of the god-
ly as of the vngodly, but in vn-
lyke conditiō. For the godly ſhal
ryſe into euerlaſtyng lyfe but ȳ
vngodlye into iudgement and e-
uerlaſtyng paynes.

☞ Proue that the vngodly ſhal alſo ryſe
wyth there bodies vnto pumiſhment.

☞ John. v. Chriſte ſayth: The
hour ſhall come, wherin all they
whych be in theyr graues, ſhall
heare the voyce of the ſon of man
and they whych haue done good
ſhal procede into reſurrection of
lyfe, but they whych haue done
euel into reſurrection of iudgmēt

Daniel

¶ Daniel. xii. Many of these whych do slepe in the duste of the earth, shall awake. Some into euerlastyng lyfe, and some into Euerlastyng reproffe that they maie se euermore. ii Corinth. iiii. We must al appeare before the iustice seate of Christe, ỹ euery one maye make account of his owne deedes, like as he hath done, whether it be good or euel. Math. x. Feare hym whych can, cast both ỹ body and the soule into euerlasting fire Esai. lxvi. They shal goe forth & se the carcases (that is to saye the bodies) of men, whyche haue broken my commaundementes. The worme of them shal not dye, and the fire shal not be quenched, and al flesh shalbe ful wyth syght of them.

☞ How shal the resurrection be

¶ Paule. i. Corinth. xv. In the twynckling of an eye, in the last trumpet, for the trumpet shall blowe

blowe, and the deade shall aryse vncorrupted, & we shalbe chaunged.

☞ How shall this alteration be?

¶ That whyche is corruptible (saith he) must be made vncorruptible, and that which is mortalle must be chaunged into immortalitie, but when that whych is corruptyble shalbe made incorruptible, and that whych is mortal shalbe chaunged into immortalitie. Then shal the word be fulfylled whych is wryten, death is deuoured and swalowed vp in the victory.

☞ Howe shall they aryse?

Gloryously wyth all perfection goostely and bodely. Paul. i. Corin xv. Bothe numbre foure giftes of a glorifyed body, clearnes, power or leithwetkines & quicknes or redines. This body sayth he, is sowne, ỹ is, is buried in the earth in corruption, infamy, infyrmity, a natural body. It shal aryse in

incoꝛruptiblenes, gloꝛy, powe
a ſpirituall body.

☞ Shewe a figure of the reſurrection by ꝑ creatures.

Behold a coꝛne of wheat, which is caſten dꝛy into the earth, and it is not reuyued ſo that it can not growe, vnleſſe it be dead oꝛ roten beꝛoꝛe. Joh. xii. Chꝛiſt ſaith: vnleſſe the coꝛne of wheat. &c. The coꝛne is ſowne into the ground, litle, vile an dꝛy, whych putrified in the earth as it were reuiuing, groweth into a tẽdꝛegraſſe, anone after cometh ſtalkes and then the eares. So ſhal thy ſayde bodye, whyche is buryed, at the length aryſe, but wyth an vnſpeakable beuty. Foꝛ the ryghteouſe ſhall ſhyne in the kyngdome of god, as it were the ſunne.

☞ But what ſhall come of them whom the laſt daye ſhal fynde yet lyuyng in fleſhe.

¶ They ſhall not fall in ꝯ hãdes of them which buri the dead. Foꝛ Paule ſaythe. i. Theſſa. iiii. We

which

whyche remayne as yet, shalbe also caryed vp wyth them whych be dead before, into the cloudes for the metyng of the lord, in the ayer, and so shal we euer be wyth the lorde.

¶ Of the end of the worlde, of the iudgment or ỹ last day of the lorde.

☞ What is the consumation of the worlde.

IT is whē ỹ state of this world, and the course of tymes shall passe away, when Summer, winter, day & nyght shall cease, Gene. r.

☞ What is the last iudgement or the day of the lorde.

It is whē the lord Iesus Christe in his comyng, wyth great power and maiesty, shall gyue equal & vndenyable iudgement vnto all mē according vnto their workes as well vnto the godly, as the vngodli, either vnto euerlasting life or euerlasting punishment.

☞ How many commings of ỹ lord be there?

¶ The scripture doth teach vs ỹ there be two comings of the lord, The first was lowly, whē he was incarnate in ỹ shape of a seruāt, that he myght beare oure sinnes. The other shalbe gloryouse and terrible, when he shal come as ỹ laste iudge in an vnspeakeable maiesty, in the end of the worlde, to iudge the quicke and the deade. Iugustinus: Christe did come priuily to be iudged, He shal come openly also for to iudge, Act. x. Christ is ordeined of god, ỹ iudge of the lyuyng and the dead. Acte. xvii He hathe appoynted a daye, wherein he wyl iudge the worlde in equalnes.

How shal he come to iudge?

☞ Visibly in a cloude, lyke as he hath ascended vp. Actes. i. And in maiestie and glory. i. Thes. iiii. in the voyce of the archaungell and in the trumpet of God.

Wherfore to iudge?

That he may geue vnto the godly

ly euerlastyng lyse both bodily & gostly, and vnto the vngodly punyshment and euerlastyng fyre.

¶ What order of ẏ last iudgmēt shal ther be?

¶ Certayne tokens shall go before the day of iudgement, Certayne shalbe vpon the same day, and ceraine shall folowe.

What tokens shall goe before?

¶ The Empire of Rome shalbe destroyed, The mā of sinne shalbe declared, ii. Thess. ii. Their shall false Christes ryse and false prophets. The church of Christe shal suffer most greuouse persecutiōs Math. xxiiii. Ther shalbe tokens in the sunne and mone &c. Luke. xxi. The Gospell shalbe preached in the whole worlde.

☞ What tokens shall appeare vpon the same day?

¶ The cominge of Christ shalbe sodden, like as the fleyng of the lyghtenyng from the east vnto ẏ west. fyer shall goe before his face Psalm. lxxx. vi. The tokens of ẏ

sonne of man shal appeare in heauen. All dead men shal aryse, as well godly as vngodlye. Christe will deuid the good from the euel and will gyue the last iudgement Mathew. xxv.

¶ What tokens shal folowe.

¶ Visible renewinge of ỹ worlde Punyshment of the vngodly, life of the godly Euerlasting.

¶ Can the houre and the day of the iudgement be knowen.

¶ Of that day and houre saythe Christe Mathew. xxiiii. No man knoweth, no not the Angels but mi father alone. And ỹ. i. Thess. v. The day of the lord like as a theefe vpon the nyght So shall it come when they shal say peace & tranquillity, then shal the sodden destruction come vpon them.

¶ Of Euerlastyng lyfe

What is euerlastynge lyfe.

IT is the euerlastyng taste and fealing of grace and the mercy of god, and peace or euerlastyng

ioy

ioy of conscience, in the hertes of the kaythfull. Or it is a certayne knowlege of god and oure lorde in Jesu Christe, which begyneth here in kaith vnder a sure hope & spirite, & it shalbe openly declared after this lyfe vnto euerlastynge ioyes and an immortall heritage. more breifly so. Euerlastyng lyfe is to know ỹ true god, and Jesus Christe whō he hath sēt, Joh. xvii

☞ What is euerlastyng deathe?

☞ It is euerlastynge sorow and feare of conscience for the wrath of god.

☞ Who hath promised euerlastyng lyfe?

Christe oure lorde.

Vnto whome?

Vnto them whych beleue. For so hath he said. Joh. iii. He which beleueth in the son of god hath euerlastynge lyfe, but he whyche doth not beleue in the son, he shal not se lyfe, but the wrath of god tarryeth vpon him. John. v. Verely verely I sai vnto you he which

heareth my word, and beleueth in hym whych hath sent me, he hath euerlastyng lyfe, and he shal not come into iudgement, but he shal passe from death into lyfe.

¶ Which be the effects and vertues of euerlastyng lyfe.

¶ Not to fele any more synne & death, but to haue euerlastynge Joyes and gladnes: Esaie. xxv. And death shalbe vtterly deuoured, and god shal wipe all tears from the eyes of them, and ther shalbe no more death, nor sorow, nor Crieng &c. Apoc. xxi. Esa. lxv Lo I create new heauens, and they which were before shalbe no more remembred, nor yet ascend into your hertes, but ye shal reioyce & be mery for euermore in those whych I create. Bicause lo I create Jherusalem, gladnes and the people of it reioyce, and they shalbe mery in Jherusalem, and I will reioyce in my people, and ỹ voyce of weping & wailing,

and

and the voyce of Cryeng shalbe heard no more in it &c. Also Chap. li. They whych be redemed of the lord, shall returne and come prai singe into Syon and euerlasting ioyes vpō their heads. They shal reioyce and be mery, and sorowe and mournynge shalbe abolished. Psal. iiii. Yore men shall eate & be satisfyed and they shall prayse the lorde whych do seeke for hym, and their herts shall lyue for Euermore. Psalm. iiii. They shal abound wyth corne & wyne. But I wil sleep and take reste, bicause thou lord dost make my dwellyng place sure. Esate. lxiiii. Ther is no eye whych seeth, but thou alone O God what thou hast prepared vnto them whych loue the.

¶ These testimonies doe declare that euerlastynge lyfe is such a state, wherin we be delyuered frō synne and death, and from all miseries and wretchednes, shall liue

in

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[illegible] of god and shall haue
euerlastyng Joyes and euerlast-
ing myrth. Which god graunt
[illegible] vs for Ploue of his sonne
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Imprinted
[illegible] John Day
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